

BOOK OF INSTRUCTION
TO TEACH CHILDREN
THE IGNORANT PUPILS
CHRISTIANITY.

Whereunto, is prefixed, a short Treatise of
teaching together, with Godly prayers, &c. &c. &c.

[857]



(138)

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J. J. Mulligan

1740.



TO THE RIGHT HONORABLE,
THEIR SINGULAR GOOD LORD.

and Patron, ARTHVR, Lord GREY of
Wilton, of the honorable order of the Garter,

Knight, THOMAS SPARKE, &

JOHN SEDDON, wch, all true

happynesse in Christ Iesu, with
bealsh, reallsh, & honorable
prosperity nowe and
ever.



AS we two, (Right Honourable) haue ioined our labors together, in this book, the one, in writing the Treatise, the other, in gathering and compiling the Catechisme, thereunto annexed, with the proofs vnto the same: so, forasmuch as, your honours fauor & good-will, hath beeene & is, made common to vs both, wee haue thought it our duties, in tokē of thankfulnessse, to dedicate the fruits of our trauels, herein, thus jointly together, vnto your honor. Such hath bin your honorable fauor, towardes our

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persons, and protection towards our ministry, that wee account our selues, most deepeley boūd, by al good means we can, to shewe our selues from time to time, thākful vnto you for the same. The onely means that we haue, in anie sort thus to doe, are these, to earie a dutifull & louing affectiō, towards you and yours, to remēber you and yours, in our hartie & daily praiers vnto god, to be ready & willing in any thing we may, to bee commaunded by you, and lastly, to present vnto you such fruits of our trauels, as these, as tokēs of our thankful minds. This therefore God willing, we will shew our selues mindful to perfourme, in the best maner we can: and as for the recōpence, indeed, that wee referre vnto God, who we know assuredly, (because he hath promised, most liberally and richly to reward whatsoeuer is done, to his ministers, cuen to a cup of cold water) both

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ean and will, recompence your Christian kindnes towards vs, both in this worlde, and in that which is to come. In cōsideration whereof, & of that good, that by such means, the Church of Christ may reap, if your honour shall voutsafe to proceede, in the strengthening & coūtenancing, euery waie that lieth in you, the faithfull & painfull ministers of the lord, certain it is, you shal do the thing, that your good & grati-
ous God requireth, & looketh for at your hands, in respect both of your place, & the graces of knowledge and religion, wherewith hee hath mightilie garnished you: & that doubtles, shal be highly acceptable in his sight, & very necessary, by al such as feare him in these euil daies, most carefullie to be performed. But what need is there, to tel you this, whereof your deeds already euidentlie shewe, that you haue bin throughlie resolued? Wherefore for

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this, and al your other honorable actions, we comēd you to that same good spirit of god, which hath hitherto most cōfortably directed you, therein. And concerning this present book, which we now present vnto your honor, and which we haue made bould to publish, thus dedicated to you, we beseech you accept our dooinges therein, in good part: & in token thereof, wee intreate thus much further, at your honours hands, that not only you would read it ouer, but when you haue don, find the means, according to the doctrine, laid downe in the treatise, to cause the effe-
tual execution thereof, to be in your own familie. For sure we are it is needful, & questionles the profit therof, to Gods glorie, & your own comfort, wil be such, as that you wil think the pains therein taken, wel bestowed. As manie in your house as can reade, would bee caused, to buy euery one of them, one
of

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of the catechisms: which done an easie matter wil it be, at certaintimes before praiers, (whē your honor shal think fittest) for one of thē, in the presence of al the rest, to questiō with an other by the book, for the space of some hali hour. The questiōs are set down first, thē follow the aunsweres, & by the letters the reader is directed to know, how to apply the proofes. And therfore the questiō being asked, & the answer giuē, as it is set down in the book, thē as the letters direct him, hee that asked the question, may aske the other also, how hee proueth such an answer, or such a part thereof, who by the letters again is directed, how to answer; & thus with ease the book may be rū ouer, from time to time, portiō after portiō, & so the hearers made acquainted, both with the principles of religion, & the proofs; & by cōtinuāce of the vīc therof, they wil grow familiar vnto them. But if withal

there be some one in your house ; thāo
will but take the paines, to reade Vrx
simus Catechisme, (as it is nowe set
forth, both in English and Latine) as
they proceede in their ordinarie cate-
chising, he out of that, maie verie well
be able, either by speach to deliuere vnt
to the, or at the least to reade vnt o the,
such partes, places & portions, there-
of, as shal serue to open & make plaine
that, which in the short answers see-
meth to be hard. These helpes me now i
hauing, if there be but one besides the
minister, in a parish, and 2. in a familie,
that can read, in this sort yet, there may
be catechising, and that doutles in tho
end, to great good purpose. The rea-
ding but once or twice ouer the trea-
tise, prefixed before this catechisme,
wilwith those that haue any care, to dis-
charge a good cōscience herein, (how-
soever at the first, this counsel seeme
troublesome and vnsaucry) preuail, as
it

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it is hoped, so far, as that at least they
wil bee contented, that this easie way
be diligently folowed. They that can &
will vse, a better and a more substantiall
course, they may; but in the meantime,
by the help of this book, & Vrsinus Ca-
techisme in English, God hath taken al
excuse away, both from Minister and
householder, if they can but read Eng-
lish, if that these helps notwithstanding,
they wil not in this sort at the least, see
their parishes & families, catechised.
Our purpose heerein was, first by the
Treatise, to perswade euery one, that
Catechising is a thing most necessarie,
both in the Church publikely, & in the
house priuatly; & thē to prepare a way,
that it might be don in such sort, by the
Catechisme, as that most easily & vni-
uersally, it might be performed. Where-
fore our desire is, that it would please
the reuerēd fathers, the Bishops of this
land, to read this short treatise, & then
either

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either to devise how by this, or by some other better meanes, there may be catechising vniuersally in this land. Which vntill it bee brought to passe, what means soever else bee vsed, to make the people dutiful and obedient, to God and their prince, they will neuer without this, be effectual to any great purpose. God of his mercy therefore, so direct both them & you, the Nobles of this land, that you may speedilie & effectually ioyn together, in causing such order to bee taken, as that there maie be diligent, substantial and general Catechising, of the inhabitants of the same. For assure your selues, it would bee a meanes, to make this land within short time, (if it were vsed as it should bee) stronger against all our enemies, and in more safetie euerie waie, than all the strength and policies otherwise, in the world, without it, can euer bring to passe. The

Lord

DEDICATOR.

Lord therefore once graunt, that we
maie see the daie, when this spiritual &
heauenlie policy, may throughlie
take place. In the meane time, we com-
mend your Honour, your right vertuous
wife our verie good Ladie and
your children and familie, to the most
mercifull protection of our heauenlie
Father, whom most hartily we beseech
to blesse, preserue and keepe you, to
his glory, & to your owne harts ful
contentation, and comfort, now and
euer. From Blechley, this 30. of Ja-
nuary, 1587.

Your Honours most willing
to bee commaunded,

THOMAS SPARKE.

JOHN SEDDON.

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•ЗАВАДЫ ЗАМОЛІ

Использование

A T R E A T I S E , T O P R O V E , T H A T
M I N I S T E R S P U B L I K E L Y , A N D
H O U S E H O L D E R S P R I V A T E L Y , A R E
- bound to Catechise their parishioners and fa-
milies : and that parishioners and families , are
likewise bound , carefully , and willingly to
submit themselves thereto .



M O N G E S T al the duties, by God required, at the handes, either of his faithful Ministers, or of Christian Parents, & householders, this is one of the necessarieſt: that both of them, according to their ſeverall callings, ſhould faithfully & diligētly Catechife thofe, of whom they haue charge . And yet no one duety there is, either more generally, and careleſly negle- cted, and omitted, by one; or leſſe called for, and re- quired of the other (to whom the perfourmaunce thereof, is moſt profitablie, and needful) than this. For euen here, in this realm of *England*, notwithstanding the peaceable and prosperous continuance of the Gofpel, amongeſt vs, now, theſe 29. years toge- ther, and more, yet (how grieuous and lamentable ſouer the complaint bee) it is too true (the Lord knoweth) that ſcarce the twentith minister & hun- dredthhouſholder, doth perfourm this duty: and ge- nerally, the leſſe it is perfourmed, the better con- tented therewith, both parishioners, and families, are. In ſomuch that, thofe ministers & householders, who in ſome good meaſure, ſhew themſelues care- ful, of performing this ſo neceſſary a duty, are of the

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lest,not only thought,to be therin more precise & curious,than they neede ,but also are, even for the same derided, despised, and commonly hated, & disquieted. By reason wherof, it is (to the great displeasure of god, & to the vnspeakable griefe of the godly) come to passe, that , although in respect of the time, wherein, we haue peaceably enioied the Gospell, (if we had had the grace to vse it wel) we might ere this, al of vs generally , haue been fulfilled with perfect knowledge, of the wil of God, in al wisdom and spiritual vnderstanding , to walk worthy of the Lord, to please him in al things, being fruitful in all good works: there is notwithstanding, so vniuersal, grosse, and palpable ignorance amongst vs, & that euен in the first principles of Christian religion; that there is no one thing more necessary, by al good & lawfull meanes, to bee vrged; than the necessity, of this one duty of catechising, both by the ministers in the churches, and the housholders also in their families. The neglect & contempt hereof, is so common, and so deeply rooted in the hearts of the most, that I am fully persuaded, that sleight, and ordinary calling for the perfourmaunce thereof, will never serue to breed any commendable reformation therein: especially, seeing it is a forme or course of instrueting, which of al other, Atheists, worldlings, & Papistes, whereof there be amongst vs, great and huge swarms, can worst away withal: & therefore surely, some extraordinary diligence must be vsed, by such as be in authority, to procure the vniuersal perfourmaunce thereof, & some further order must be taken to back the by forceable law, to that end made; before

fore that, either ministers generally, or householders particularly, wil effectually, as they ought, & as it is requisite, busie themselues therin. For, both by mine owne experience, and also by the experience of others, I haue alwaies learned, that to reform a general disorder, is so hard & difficult a thing; that vntill for the reformatio thereof, there be both very good and sure laws made, & also diligent means vsed, for the execution of the same, it will neuer to any purpose, be brought to passe. Wherefore weyng with my self, what shoulde be the principal cause, why this duty is of al sorts, so greatly neglected, & why such as be in autority, haue so little care, in comparison of that which they shoulde haue, to see it performed; & finding, that one especial & apparant cause hereof, is this, that neither ministers, householders, parishioners, nor families, are throughly perfuaded of the absolute necessity thereof; neither yet they that be in autority, so think thereof, as in al duty towards God, towards others, and towards themselues they shoulde: I thought that for the time, I could not anie way better occupy my selfe, than in writing some briefe, and yet as forceable a treatise as I coulde to perswade the one sort, that it is of absolute necessitie, their duty, to vsit it: and the other sort, that it is consequently, their dutie, not only to commaund it to be vsed, but also to see that it be indeed throughly perffourmed. And the rather & more easily I haue condescended, thus to think & to do, because I find it to be a matter, wherein, verie few haue any thing carefully labored. For it beeing a matter of such importance, as it is, and as by this discourse, I hope to make

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make it appear, it had need the rather now, to be the more thoroughly vrged.

Wherefore, without any further circumstaunce, to enter into the matter it selfe: I would haue thee, (Christian reader) for the more lightfomnesse of the whole discourse, to vnderstande; that by a Catechisme is here meant, a forme of instruction, briefly, soundly, and plainly containing the first and necessary principles of Christian religion: examples whereof, (God be thåked) there are abroad in print, amôgst vs here in *England*, good store. In which plentie, God hath so provided for vs, that whether we desire to haue the first and necessarie principles of our Christian religion, set downe in few woords, or in manie; or whether we bee desirous to hear the selfe same judgement of diuerse men, vpon one matter, yet in diuerse words, & after diuerse manners, expressed, we maie herein be saufisled. Amongst these I commennd vnto thee especially, the Catechisme hereunto annexed, as one, which I could wish, were generally receaued and vsed, both privatly, & publickly in this church of *England*. And vnto this rather than vnto any other haue I prefixed this treatise, because it is one amongst al other, not only most likely, to get generall allowance amongst vs, but also it is one, most likely to prove profitable; because, the principles of religion, therein, plainly and fully are contained; euery answere is fortified, with the aptest and fittest testimonies of scripture; & the whole is so at large opened, by the learned Commentaries of the reverend father *Vrbinas*, now in print amongst vs, both in Latin and English; as that by the reading therewof,

Ther. &c.
catechisme n.
Heb. 5. 12.
Re. and 6. 2.
&c. 1. Cor.
3. 1. 2. 3.
Ioh. 5. 1. to
xx.

thereof, & cōference thereof with this, both the catechiser, may etē hereby, fully be enabled, to do his duty in catechising, & the catechised, easily may attain, to vnderstand the whole Catechisme. My purpose therefore being to perswade the necessarie vse of catechising, (the premisses considered) to what one Catechisme more fitly, could I haue joined this present discourse? For the thing that hindreth most, fro yeelding to this persuasion, is the difficulty that is thought to be, in performing this duty of catechising, which is very much remoued by this present catechism, especially, if besides, the forenamed Commentaries of Ursinus, be had therewithal: (which is a booke also, that I would wish every one that can read, & is able to buy it, to prouide himselfe of.) For *What is to catechise* is nothing els, but first in apt woords to *teach* one to conceiue & to resound or repeate, the first & necessary principles of christian religiō, soundly; & then secondly, by explaning of them, to cause him to vnderstand them, wisely; and lastly, by some fit place or places of scripture, to enable him, to cōfirme them pithily: al which, this catechisme, with the help of those Commentaries, if thou wilt voutsafe, to take any paines therin, wil ennable thee verily wel to performe. Wherefore now thou thus vnderstanding, what a Catechisme is, and what it is to catechise; and also hauing learned, where, and how easily thou maiest be furnished, to doe this duty; the better to prouoke both those, to whōit doth appertain, to catechise, & the rest, to be catechised, peruse I beseech thee, diligently these few leaues folowing.

Catechising before defined, is either publike &

general, or priuate & speciall: whereof, the first, the
Pastor must see performed, in the publike assembly;
the latter, the householder in his priuate family; and
that both, in their seueral places, so diligently, that
of their parts, no duty be omitted, to make them, of
whō they haue charge, throughly acquainted, not
only with the wordes, containing the first, sound, &
necessary principles of Christian religion, but also
with the right vnderstanding, & sufficient proofes
of the same. And both parishioners & families, gene-
rally, & particularly, are bound, to submit theſclues
vnto this kinde of instruction, and to endeouour af-
ter the best maner that they can, so to profite there-
by, as that they may be able, not onely to vtter the
wordes of the Catechisme, but also to vnderstand
each principle, ſoudly, & to proue it aptly. No other
difference there is, betwixt the catechizing, requi-
red at the hands of the Minister publikely, and that
which is required at the handes of the parishioner,
& householder priuately, but this, that the Minister
is to goe before, in doing of this duty, in the cōgre-
gation, and they are after to follow him, in doing of
the like in their houses; and that he is to doe it pub-
likelie, & to al the parish, and the other to their pri-
uate families only: and therefore he, because of the
greater variety of his hearers, more ſolemnly, pain-
fully, plentifully, & pithily, whereas the other, if he
doe it ſoundly, though but breifely, familiarly, and
plainely, it wil ſerve the turne. The order in this di-
ſcourse, moſt meet, & fit, to be obſerued, I take to be
this: First to ſet downe, what is to be ſaid cōcerning
the duty of the catechizers, & thē that, which cōcer-
neth

neth the duty of thē, who are to be catechised. And order requireth, that , speaking of catechisers, first speach should be, of the publike catechiser the Minister, thē of the priuate, that is, the houholder. And so, in intreating of persons to be catechised, first of parishes, & secōdly of families: & thus the cōfirmatiō ended, to proceed to the cōfutatiō of the obiectiōs, in like sort. But because the reasons prouing it to be both the minitlers & the houholders duty, as I haue said, to catechise, are of that nature that some of thē be cōmon reasons, binding thē both, & some special, binding the one sort onely; both because I am loth, tediously to repeat any thing twise, & also because I would not haue either sort defrauded, of anie of those reasōs, that may moue thē to this their duty : Let vs first consider, what reasons there are, indifferently, & in cōmon, binding thē both: & then let vs proceed to the other sort, in their due order.

I That, which by the word of God, they are both bound to be able to doe , it must needs be graūted, that the same, both of thē, both ought & must dutifullie doe. For, *Matt. 5.16*, Christ hath generally cōmanded al his, to let their light shine before mē. And by a parable, *Mat. 25.14. &c.*, he teacheth thē, that vnlesse they doe, to his best aduantage, vse the talents, of him , bestowed vpon them: he wil take them quite away from them againe. And therefore Paul writing as it appeareth, *Philip. 1.1*, not only to the Bishops and Deacōs, that were at *Philippis*, but generally also to the Saints there: euē to their great cōmēdatiō vuiuersallie, he saith, *Pbi. 2.15.16*, that, *in the midst of a naughty & crooked nation, they did shone as*

Lightes in the worldes, holding foorth the word of life: which they did , because they knew it was their bounden duetic, according to that measure of grace, and abilitie, which they had, to edifie one another. For it is written, 1. Pet. 4. 10; Let euerie man as hee hath receaved the gift , minister the same one unto another, as good disposer of the manifold graces of god. Now that by the woerde of God , there is required in al ministers, and masters off familiies, this gift and abilitie, by catechising, to instruct and edifie their parishes, and families , it is most clear and certaine . For, concerning the minister, if he would haue it appeare, that hee is the Lords lawfull minister, he must feed his people, with knowledge , and understanding , Ier. 3. 15. and therefore it is required , Mal. 2. 7, that the Priests lippes should preserue knowledge, and the people should seeke the Law at his mouth, for he is the messenger of the Lord of hosts. And, 1. Ti. 3. 2, it is of absolute necessity prescribed , that euery Minister of the Lord, should be apt to teach , & therefore such an one, as holdeth fast the faithfull word, according to doctrine, that he also may bee able to exhort with wholesome doctrine, and to improve them, which say against it. Whereby it is most euident, that at their handes, and in them , there is by the word, required, an abilitie, through their skill, and knowledge to teach and instruct by all manner of good and lawful meanes, the people, of whom they haue charge: & therefore, no doubt of it, ability, to performe this duty , which is the first , and most easie kinde of instructing , that they can vse . And to put vs out of all doubt , that God requireth not only that his Ministers, but also that all Christian house-holders

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holder too, should be able to performe this duty,⁹
Saint Paul writing, not only to the Ministers of Colosse, but also to al the Saints there, as it appeareth, Colof. 1.1: saith vnto them all, Colof. 3.16: Let the word of Christ dwelle in you, plentifullie, in al wisedome, teaching & admonishing your selues, in Psalmes and Hymnes & spirituall songs, singing with a grace in your hartes, vnto the Lord. In which words, as any man may see, he teacheth the, and consequently, all Christians, and therefore, especially Christian housholders, who are heads and gouernours of families: that it is not enough, to haue the word of God, in their Churches and houses, but that further, they must, by all good meanes, labour, that it may dwell in their hearts; and that, not skantly, but plentifullie, to settle them not in some pointes of wisedome onely, but in all pointes thereof; that they might thereby be inabled, both to teach one an other, the principles of religion, learned out of the same, and also to admonish one an other, to performe all Christian duties: yes, and this he doth so exactly, & strictly require at their handes, that he would haue them, euuen then, when as they are disposed to be merry, to cause their Songs, Psalmes, and Hymnes, to serue to these ends. We may not thinke, that Paul herein required, a further perfection and ability in these Colossians, than hee knewe to be needefull, for such men, or than God required at their hands. For, before in the first chapter, he shewed them that he ceased not, daily, to pray vnto God, that they might be fulfilled with knowledge of his will, in all wisedome and spiritual understanding: which he would never haue prai-

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ed for, so earnestly, if hee had not bin perswaded, both that God would haue Christians generally to be such, and also that it is most necessary, that they shoulde be such. And indeed considering that Christians are generally al of the commandēd, 1. Thes. 5.11, One to exhort another, and one to easie another, & that daily whilſt it is called to day, least their harts ſhould be hardened, through the deceiptufulnesſe of ſin, Heb. 3.13. 14: & that they are to warre, not againſt flesh & blode, but againſt principalities and powers, againſt worldly gouernours, the Princes of the darkenesſe of this world, & againſt ſpiritual wickednesſes, which are in the high places: againſt who, the principal weapon, wherewith al to foile them, is the ſword of the ſpirit, which is the word of God, Eph. 6.12.17: no maruell though ſo earnestly, the Apostle call vpon the Coloffians, that they would ſeek, to haue the word of god dwelling in the plentifullly in al wisedome, & ſpiritual vnderſtanding. Now then, ſeeing that generally at the hands of al Christians, the Lord requireth as much, as Paul required in the Saints at Colofſe, who can deny, but that in al Christiahouſholders, he requireth an ability, at the leaſt, to Catechize their families? That the ſervants of god might vniuersally the better attain vnto this, ſo neceſſary an ability, the Lord hath in his wiſdome by his holy ſpirit, in the canonical Scriptures, of the old & new teſtamēt, directed holy me, fully & ſufficiently in al his waies, to instruct the as appeareth, 2. Tim. 3.15.16.17: & he hath comauanded al, to ſearch the Scriptures, Iohn 5.39. In ſo much that kings & captains, appointed to gouerne & to fight the Lords battailes, are notwithstanding the

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the greatness & multitude of their affairs ; expreſſie
comanded, to read Gods booke al the daies of their liues,
Deut. 17. 19: & not to let it departe out of their mouthes,
but to meditate therin day & night, Iosua. 1. 8: & Psal.
1. 2, it is ſet down, as an inseparable property, of the
blessed and happy man, ſo to do. And beſides, God
hath frō time to time preſcribed, that in his Church
his Minifters, according to the direcſio of his word,
Eſai. 8. 20. 1. Pet. 4. 11: Should carefully & diligētly feed
the flockes, depending upon them, Act. 20. 28, 1. Pet. 5. 2.
Wherfore he requireth, & comādeth al, that would
find wiſedome, & ſo be bledſed; to cauſe their eares to
bearken, & to encline their harts to understand, to cal for
knowlege, & to criue for underſtāding, to ſeek her as ſiluer,
& to ſearch for her, as for treasures, Proverb. 3. 2. 3. 4. 10.
watch daly at her gates, & to giue attendance at the poſts
of her dooors, Pr. 8. 33. & in ſo doing, he promiſed them
that they ſhal understand the fear of the lord, and finde the
knowlege of God, Pro. 2. 5. Al which doth maniſtly
proue, that the Lord is greatly diſtiouous, yea that of
duty he requireth, at the haſds of al thofe that be hiſ;
& therfore alſo at the hands of al christian houſholders,
that they ſhould by thofe meaneſ, ſo profit in
knowlege and ſpirituall underſtāding; that they
ſhould be able, at the leaſt ſo far, and in ſuch ſort, as
the naure of a Catechisme requireth, to teache their
families, the firſt and neceſſarie principles of Chri-
ſtian religion. Thus nowe, it clearelie appearing,
firſt that in whomſoever there is abilitie, to per-
ſourme this duetie, he muſt perſourme it; and ſe-
condlie, it beeing made maniſt, that abilitie to
perſourme the ſame, is moſt certaiñly by God re-

quired, both in al ministers; and also in all Christian householders: it must needes hereof followe, that it is the bounden dutie of both of these, according to their severall callings, to Catechise those of whom they haue charge.

2. Again, who can deny, but that every one is bound, to procure what good he may, vnto those, of whom he hath a speciall charge and care, by the Lord committed vnto him? Especially, seeing it is written, *Rom. 12.7:* That *hee that hath an office must wait on his office:* & that it is said generally to al, *P. o. 27.23,* in respect of euery mans charge; that *they must be diligent, to knowe the state of their flockes;* & that *they must take heed vnto their heards.* For, neither is the office waited vpon, nor the flockes or heards known, & taken heed vnto, in such sort, as in those places the Lord requireth, vnlesse euerie one, according to his place, & charge, doe procure vnto them, which are within his charge, what good soever he may. But, by the Lords ordinance, and allorment vnto them, the Minister hath a speciall charge ouer his parish, and the householder ouer them of his family: And by the former argument it is alreadie made manifest, that the Lord bindeth them to bee such, as should be able to procure them this good; & therefore, it being proued, that the Lord hath committed the charge and care of the parish, vnto the Minister thereof, and of the family vnto the householder; it must needes then of necessity follow, that this good of Catechising them, must be by them, procured & done vnto them: And as for this point, it is in the word, a thing most evident. As touching the Minister

After to teach him, that God hath committed vnto him, a speciall charge, Paul saith to the Ministers of Ephesus, Act. 20. 28: *Take heed unto the flocke, whereof the holy Ghost hath made you ouerseers.* And vpon the same ground, and to the same end, Saint Peter saith to al Ministers, 1.Pet. 5. 2: *Feede the flocke that dependeth vpon you, caring for it not by constraint, but willingly, not for filthy lucre, but of a ready mind.* And if it were not thus, we shold not read, as we doe, Ezec. 34. 2: *Woe be vnto the sheepheards of Israel that feed thēselvēs: Should not the sheepheard feed the flocke?* Neither would Zachary 11. 17, haue defined, that Minister to be an idol sheepheard, that leaueth his flocke; neither would he haue threatened him, that for the same, *the swerde should be vpon his arme, and vpon his right ey, so that his arme should be cleane dried vp, & his right ey utterly darckenēd.* As concerning the housholder, that hee likewise hath committed vnto him by God, a speciall care & charge ouer his family; hee is plainly caught by this, that the word giueth vnto the husband, a soueraignty and charge ouer his wife; & vnto the husband and wife both, a soueraignty and charge ouer their children & seruants, as appeareth, Eph. 6. 1. &c., Col. 3. 20. &c., 1.Pet. 3. 18, and 3. 1. &c. But if there were no other Scripture but the fourth commandement, Exod. 20. 10: *Euen that wold,* (or at least, I am sure, should) fully assyre vs of this point, that the housholder hath a speciall charge and care, by God, committed vnto him, not only ouer his children & seruantes, but also ouer the straunger that is within his gates, and consequently ouer his whole family. And therefore (marke) the Lord in that commandement,

14 OF THE NECESSITT

ment, bindeth not only the housholder himselfe, to keepe holy the sabbath; but chargeth him also to looke vnto it, that his son, his daughter, his manseruant, his maidseruant, yea and his stranger doe not break it. And who is so blind, but he must needs perceiue, that both nature & reason it selfe, wil enforce both minister & housholder to yeeld hereunto? Seeing that in the prouidence of God, both the one and the other, are according to their callings, ouerscours and gouernors, over their parishes and families; and seeing the one receiueth of his flock maintenance, to bind him, in the best manner that he can, to bee careful ouer them: & the other, at the hands of the, that be of his family, according to their estates and conditions, receiueth honour, obedience, and seruice, to moue him, for his part, to repay vnto them againe, for their good al manner of dutifullnesse. If therefore either minister or housholder, being as we haue heard, bound, to bee able to doe this duety of catechising, to their parishes and families, shoulde yet not doe it, hauing thereof a speciall care and charge, committed vnto them by God, & therefore also bound to procure vnto them, what good soever they may (amongest which, the perfourmaunce hereof is a speciall good) therein no doubt of it, they offend both against the expresse woerde of the Almighty, and against al good nature, duty, & reason.

2. But to preesse both sortes, yet further, let vs passe on from these generall reasons, which in common bind them both, to consider what may particularly be said, to vrge each part severally, to the perfourmaunce thereof. Wherin to beginne first with the

Minister;

Minister; I say once againe , that he is bound necess-
arily to catechise his parish , and that from time to
time,diligently, and painfully . And my reasons are
these:First,it is certaine,that in respect of the duty,
which he oweth to his flock generally and particu-
larly : he is in the Scriptures compared to *a builder*,
1.Cor. 3.10:to a faithful stewarde ouer Gods houmboode,
Matth. 24.45:to a feeder of Gods people with knowledge
& *understanding*,*Ier.3.15:whereby* , he may plainly
learn,that he cannot answere these titles , & so dis-
charge his duty,vnlesse he lay the foundation;vnlesse
hee give euery one of the Lords houmhold,commit-
ted vnto him,his portion of meat in due season; vn-
lesse,he,like a wise feeder, give as well milke to the
weake and babes in knowledge,as strong meat, to
them that are strong ; which hee may also see, that
these titles bind him vnto , not only in the former
places, but also *1. Cor. 3.1.2*; where, vpō this ground,
Paul saith ; that he could not speake vnto them, as vnto
spiritual men, but as vnto carnal, and babes in Christ , and
that therefore he gave them milk to drinke, and not meat:
for they were not able to bear it. Now, that to catechise
his people, is to lay the foundation, he may perceiue,
Heb.6.1, where, the first principles of religion, then
vsed in their catechising, are called the foundation;
and the teaching of them , the laying of the foun-
dation; and by that which is written, *Heb.5*, he may
see , that to give milke to whom it is due , and so to
the Lordes children, the portion that is fit for them,
is,first to teach them, the first principles of Christi-
an religion. For there we read these woords, *Verses,*
12.13. and 14; when as concerning the time, yee ought to
be

be teachers, yet have yee neede againe, that we teach you, the first principles of the word of God, and are become such as haue need of milke, and not of strong meat; for every one that useth milke, is inexpert in the word of righconnesse, for he is a baber; for strong meat belongeth to them of age, which through long custome, haue their wites exercised to discerne both good and euill. Whereupon it must needs follow, that that minister, who doth not first catechise his people, to make them knowe and vnderstand the first, and necessary principles of religion; in all the rest of his ministery, buildeth, but as it were castels in the aire, without a foundation, and therefore nothing else, but castels that will never come to good: yea, and it must needs be, that such are preposterous and foolish feeders, and stewards, as likely to sterue the Lords children; as the nurces, that feed young childe, with whole loaues, or with such meat, as they are not able to feede vpon.

2. Secondly, the minister may learne, that of necessity, hee is bound to catechise his people, in that he knoweth it is his duty, so to traine vp his people that they may woorthily receiuue at his handes, the Sacrament of the body and bloode of Christ, i. Cor. 11.23.&c., For hee may reade, that Christ hath set downe a general rule to teach, *not to cast pearls before swine, nor to gree that which is holy vnto dogs,* Matt. 7.6. which doubleesse bindeth the minister, as much as in him lieth, to take heede, that hee give not this pearle or holy thing, offred to vs in this sacrament, vnto those, that for want of skill, and wil to examine themselves, woulde offer themselves to receiuue it vnworthily; for such are no better thā hogs, & dogs.

in

In this case: and therefore Saint Paul in the foresaid place, determineth that such, if they be admitted, do eat & drink vnworthily, and so their damnation, because they discerne not the Lord's body, &c for that cause he telleth them, Ver. 29. 30, that many were sick and weake amongst them. Wherefore it standeth euery faithfull minister of the Lord vpon, as he tendereth his obedience, to the said rule of his Lord & master Christ; as he would be loth, that any of his flock shoulde eat & drink so vnworthily, that thereby, not onely they shoulde pul vpon themselves, Gods heauy iudgements in this worlde, but damnation also in the worlde to come: so to looke to this, as carefully, as possibly he can, that he admit none but such, as can examine themselues, and shew themselues, by their profession, such as haue so done. Now, the things wherein they are to examine themselues, being as they bee; repentance, faith, and the fruites of both, and it being impossible for any man, without the knowlege and vnderstanding of the first and necessarie principles of religion, to make due examination of himselfe herein; how is it possible for the minister, without catechising of the communicant, so to knowe, that he can, as he shoulde examine himselfe, as that in faith, he may with a good conscience admit him? And therefore, very-godlily hath our communion book, which is confirmed by act of Parliament, set downe this, for a direction, and rule, to the minister in this behalfe, that none bee admitted to the holie Communion, vntil such time as he can say the Catechism: and therefore to the end the Minister that ministreth it may know, who mean to communicate, that

*In the left
rubricke af
ter confir-
mation.*

*In the first
Rubrike, be-
fore the Co-
munion.*

that so according to this rule, hee may admit them, or
reject them; the same book commandeth those that
mean to communicate, in time conuenient, before
they come, to giue notice of their names vnto him,
which notwithstanding, if yet the minister wil tho-
rough his negligence, or wilful error, any way ad-
mitte those, that be not thus qualified; it is euident
that therein, he not only very perilously offendeth
against his duety prescribed him, by God, but also
transgresseth in a most weighty and material point,
against the book; and therefore is worthy to sustain
the penalty, by the statute appointed for those, that
so dangerously, both to the hurt of their own souls,
and the soules of their flockes, wilfully breake the
laudable orders thereof, which in this case, if it were
executed, against the breakers of these good orders
and transgressours of these holy rules, it woulde no
doubt, giue an edge to this argument. But in the
meane time, and the rather to whet on those that
bee in authority, to looke sharply and seuerely, to
the breakers of those, so substantial orders, and such
like in the book, prescribed; and because for lack of
du obseruation hereof, I see to the great displeasure
of Almighty God, and the infinite dammage of his
people, this Sacrament most lamentably propha-
ned; let vs yet somewhat further consider, what may
be saide to prooue, that this is a dutie necessarily to
be perfourmed, of euery minister, to admit none to
be partakers of this holy Sacrament, vnlesse, for any
thing that man can iudge, he know them to be fitly
prepared. I adde of purpose, (for any thing that man
can iudge) for I mean not, neither am I able to teach,
that

that the minister is bound to repel secret hypocrites, whom God onely can discerne: but my meaning is only to shew, that he is bound to put a difference, betwene those that can, & do profess, that they haue examined, and prepared them selues, as they should; and those, that either for lack of skil cannot, or for lack of wil, haue not; that so the one sort may be admitted, & the other, vntill they grow meet, repelled. It is greatly to our direction in this point, which we read, *Exod. 12.48*: where the Lorde hath set downe an expresse Law, that *none that were uncircumcised, shoulde bee admitted unto the eating of the pas-ouer*: but more, that we find, *Num. 9*: that certaine were kept back, from eating the pas-ouer, with the rest, at the ordinary time appointed, by the ministers of the Lord then, because they were but ceremonially defiled, with a dead man, & that fact of theirs not onely approued of the Lord, but also by his expresse oracle, order taken, that they, and all such euer after, should not be partakers thereof, vntil a month after the ordinarie time, *Vers. 6. &c.* To this same end also belongeth that Lawe, *Lev. 7.20*: *If any doe eat of the fleshe of the peace offerings, that persaineth unto the Lord, bearing his uncleanness vpon him, the same person shall be cut off from his people.* And therefore we read, such was the care of the good priest *Iehoiada*, that these good laws of the Lord, should in his time, be obserued: that as we read, *2. Chr. 23. 19.* to his perpetual commendation, he set porters by the gates, of the house of the Lord, *that none that was unclean in any thing, shoulde enter in.* Now by these places, eu'ry man may see, that neither the Lord, nor his faithful ministers could abide

abide, to haue the sacraments of the old Testament prophaned, by the coming of men, hand ouer head, without due preparation, & examination before made of them. And howe can we thinke, that the Lord, who then would haue his Sacraments, to be had in such reverence, and so carefully to bee ministred, to them only, that were rightly prepared, can abide nowe, to haue his most comfortable Sacra-
ments of the new Testament, in dignity and woor-
thinesse, no whit inferior to them of the old; so care-
lessly ministred; as that the Minister should not need
to looke, whether those, to whom hee administers
them, be fit or no? God by his Prophet Malachy,
complaineth of the people then, for that they offered
vncleane bread, vpon his altar; and yet would say, Wher-
in haue we polluted thee? To whō he answereth, In that
ye say, the table of the Lord is not to be regarded: which
he proueth in the next verse, in that, that contrary to
his ordinaunce, they offered the blind, lame, and sicke,
which if one shoulde offer vnto an earthly prince, it
would not be accepted. Euen the like complaint,
may most iustly be take[n] vp, against vs now, in most
places, for that such vncleane persons, do vsually, for
lack of catechising, and preparation before, approch
vnto the Lords table, to offer therē vnto him, their
blinde, lame, and sicke spirituall sacrifices, which in
his sight cānot chuse but stinck: and yet euē as there
he complaineth further, who is there amongest you,
that for al this fearefull disorder, will shutte the doore
against such? *Malachy. 1.7.8.10.* Euen so, in most
places amongst vs, he may most iustly renue the
fame, because in most places, as there ought, there

is not any shutting of the ignorant, superstitious,
and leuid in life, from the Lords table. And yet the
communion booke, and so our state, doth by lawe
enable the Minister, to repel, not only the vncate-
chised, but those also, which be not in charity, or
are otherwise guilty of any notorious crime: and
therefore the greater is the fault of those Ministers,
that without due examination and catechising be-
fore had, doe hand ouer head admitt such. Christ al-
so, Matth. 5. 23. 24, saying, If thou dost bring thy gift
unto the altar, & there remembrest, that thy brother hath
ought agaist thee, leue there thine offring before the al-
tar, and goe and be reconciled first unto thy brother; and
then come and offer thy gift: doost most plainly rea-
ns, that in the time of the altar, or ouold Testament,
not only ceremoniall, but also morall vncleanness
too, made them vnfitte to come, & so be admitted,
to the offring of their gifts vnto God; and therefore,
doubtles moral vncleanness, whether it be in faith,
or manners, if we sticking still therein, doe presume
to come to the Lords table, dooth euene nowe also,
cause our spiritual sacrifice of thankesgiuing, which
in the vse of this sacrament, we should offer vnto
the Lord, for our redemption, to be of no account or
reckoning in his sight. And therefore we read, that
Philip the Romane Emperour, was not by the Bi-
shop that then was, suffred to ioin in praiers with
the rest of the Christians, vnteshe would first ac-
knowledge his sinnes, and keepe his place among
the repentants; which they say, hee willingly did.
And vpon these considerations, no doubt, the fa-
mous Bishop Saint Ambrose, draue the Emperour

In the Rm
briches, be
fore the co
munion.

Ensch. lib.
cap. 34 &
Niceph. lib.
5. cap. 25.
Theod. lib. 5.
ca. 17. & 18.
Zozom. lib.
7. cap. 24.
Ambros. lib. 5.
epist. 28.

Theodosius, guilty of rash bloud-shed, vnto due re-
pentance, before he would suffer him, so much as
to come into the Church, or assembly of Christi-
ans. These reasons or such like, were of such force
also, with the author of the first Exposition vpon
Mattheu, fathered vpon *Chrysostom*, that in his
83 homilie, he hath vied these words, in this be-
halfe, to all Ministers: *Non parua vobis imminet pena*
&c. There hangeth ouer your heades no smal pu-
nishment, brethren, if wittingly, ye admit any man,
as yet defiled with any filthinesse, to bee partaker
of this table, for his bloud shal at your hands be re-
quired: If therefore anie (saith he) being a Duke, a
Consul, or a King, wearing a crown, doe come vn-
worthily, stay him, put him back: and a little after
he reasons thus: If a master should comaund his ser-
vants to keepe swine from defiling a clean fountaine
of water, they were bound so to doe: how much
more ought the Ministers, to keepe this pure and
holy sacrament, from swinish people? And so in
the end he concludeth, that al vnworthy commers
thereunto, are to be put backe; & for his owne part,
protesteth, that he would rather dy, thā by feare be
expelled, to admit any thereunto, whō he knew to
be vnfit. And truly the daunger to the vnworthie com-
mer, is such: our sin in wilfully profaning the Lords
sacramēt, by giuing it vnto such, to their cōdēnat-
on, so hainous: & our dealing in admitting such,
knowing thē to be vnfit, so contrary to these places
& reasons, by me alleged: that indeed we ought al
of vs, to be of his mind: & therefore by most careful
catechising of thē, to labour in time to preuent this.

¶ Againe, euerie Minister generally, is in many places of the Scripture, by the Lorde commaunded, to feede his flocke, to preach vnto the people, to teach Israell the Lawe and the testimonies; as in these places it is evident, *Acts. 20.28, 1.Pet. 5.2, 2.Thess. 4.2, Esay. 56.10, and 58.1, Jerem. 23.2.4, Ezech. 34.2, Deuter. 33.10.* In which last place, although the vulgar translation hath left out the woerde, (teach,) yet according to the originall, wee reade this Law set downe, concerning the *Leuites*, whom all Ministers doe in their flockes, succeed: *they shall teach Jacob thy iudgements, and Israell thy Lawe.* For, peruse these places, and ye shal finde, not onelie each minister, commaunded thus to doe, and that most diligently: but also the rather to mooue him, so to doe, yee shall finde, the fauour and blessing of the Lorde, if he so doe, testified towardes him, & also the iudgementes of God, denounced against him, if he doe not so. Now Catechising, beeing, as wee haue learned already, one necessary kinde of teaching and feeding, yea, the due portion, and proper foode, by the Lorde allotted, for his babes and young ones, of which sort every flocke hath alwaies some: it must needes hereof follow, that seeing each Minister, is bound, generally to teach & feed his flocke, he is therein also tied, to this special kind of teaching, in regard of them, of his flocke, for whom it is the fittest. For who is so simple, but he can espy, that these arguments, do most strongly hold? The Minister is commanded to teach euery way, therefore also this way; he is commanded to do the general, therefore euery special, included

C ij therein

therein he is commaunded to doe the more, therefore the lesse: the harder, therefore the easier: hee is bound to feed all his flock, therefore the babes and yong ones, in vnderstanding, with that food which is due for them; and therefore consequently, in regard of them, hee is bound diligently to catechise.

The better to set him forward, to this so necessary a worke, he is to consider, that he hath herein, the examples of Christ, of the Apostles, and of the

faithfull ministers in the Primitiue Church, set before him to follow; who as it appeareth, in the storiess of the Gospel, and *Actes* of the Apostles, did most plainly occupy themselves, in this plaine, familiar, and easie kinde of teaching: as for example, you may see, *Matt.* 13.36. &c: and 16.13. &c. and 24.1. &c: where Christ commeth, and familiarlie questioneth with his disciples, and instructeth them: And *Actes.* 8.30. &c: where *Philip* catechiseth the *Eunuch*: & *Act.* 16.30. 31. 32: where *Paul* catechised the iaylor, & his housshould. As for *S. Paul*, it most euidently appeareth, *1. Cor.* 3.1.2. &c: that he had great care to performe this duty, where he saw need. And *Act.* 20.20, it is recorded, that not only openly, but throughout every house also, hee taught them at *Ephesus*, keeping back nothing that was profitable;

& therefore out of al doubt, he did there painefully catechise. And, *Heb.* 6.1,2, any man may see, that amongst the *Hebreves*, long before the writing of that Epistle, catechising had beene diligently vsed, by their ministers: in which place, certaine of the chiese principles thereof are repeated; as, *the doctrin of repeniance from dead woorke*, *of faith towards God*, *of baptisme*,

baptism, of imposition of hands, of the resurrection from the dead, & of the last iudgement. Wherefore Augustine in his booke de fide, & operibus, Cap. 13, observing that which is reported of John Baptist, when hee baptised, Matthew. 3: gathereth, that it was his dutie, who then did baptise, first to catechise them, whom he baptised. And the like hee gathereth, of that which wee read, Act. 2, spoken of Peter, to his hearers, before they were baptised; and of that which I haue noted Act. 8, of Philip: and out of this sixt to the *Hebrues*: chapters. 7.8.9.10.11.12, of the former booke: which collection of his, is to bee vnderstoode, of them, that were come to the yeares of discretion, when they were baptised: for the children of the faithful were first baptised, and after when they came to the yeares of discretion, they were catechised. And least anie man should think, that out of these places, he gathereth more than wel he might, because there is not in any of these, the whole forme of a Catechisme, sette downe; in the aforesaid 13. chapter, to preuent this obiection, he saith, that *Euangelist. non debuit totos catechismos inserere*; the Euangelist needed not, to insert whole Catechismes, but *his breuiter commemoratis, satis indicauit &c*: that is, by these things briefly mentioned, he sufficienly signified, that the duty of the baptiser, was to catechise &c. And that this order, continued in the Church of God still, as long as it was in any tolerable estate, may easilly be prooued. For it is a common thing, in the ancient writers, to find mention both of catechisers, & of thē that were catechised: & namely I read *Enseb. lib. 6.*

Ecc. Hist. ca. 3. of Hiero & Rhais, the one a man, the other a woman, which were of the number of these, that were to be catechised: & it is famously known, that that learned father Origen, had the office of a catechiser, in the church of Alexandria, committed to him, by Demetrius Bishop there: which hee there, to his great commendation executed. We may read also in *Gratia, de consecrat. distinct. 4. in the third part of testimoniis*, cited out of *Rhabanus, de institutione clericorum;* of the coucil of Bracchar, of *Agath. Laodic.* & others, whereby it is euidēt, that it was vsed in those times, & prescribed, to be stil, by the ministers, vsed. And it is certain, that *Aug.* in his 4. Tome, hath writte a ful treatise, *de catechizandis rudibus*, of catechising the ignorāt; whereby it appeareth, not only that it was thē in vse, in the church, but also, that it was thē most carefully, & painfully vsed, & that by himselfe most diligētly. The treatise is worth the reading, for therin a man shal see, not only that the maner of catechising thē, was, summarily to propose, what is cōteinēd in the scriptures cōcerning gods works & wil, & that in such order, as was most fit, for the parties catechised; but he shal find also, diuerse & sundry good lessons, for the instruction & direction, & also for the ease & cōfort, both of the catechiser, and also of the parties to be catechised. And in his sixt Tome, there is a long sermo, to them, that as yet were of the number of such, as were to bee catechised. And in the same Tome, against *Fanfus the Manichee, li. 13. c. 7:* & in some other chapters following, hee sheweth, how a *Gentile* was to be catechised. And in viewing these, & such like antiquities, concerning the vse, of this

OF CATECHISING.

this kind of catechising in the church of god: I find
that generally all they were counted *Catechumeni*,
that is, of the nûber of those, that stil stood in neede
to be catechised, which by the vse therof, were not
grown to that ripenes & knowlege, that they were
able, beeing examined, to make it appear, that they
vnderstood the first & necessary principles of religi-
on, & were groûded & settled in thē, by the word; &
that vntil they came to this, they had a place, by thē.
selues apart, & seuered frō the rest of the congrega-
tiō: yet so, that they might be within the hearing of
the minister, instructing the rest: in which state, so
long as they continued, they were not admitted to
the lords table: but when as once, by examination,
they appeared, to be sufficiently catechised, then I
find, they were with reioicing, embracing, & laying
on of hâds, joined with praier, solemnly receiued in-
to the rest of the cōgregatiō, & so after were admit-
table to the Lords supper. These things cōsidered,
what godly minister is there, but he wil think it his
duty, to walk in the steps, wherein, he seeth, al godly
antiquity, thus to haue walked before him? can any
man think, that Christ, that his Apostles, & these his
faithful ministers, would haue vsed this kind of in-
structing of others, if they had not seen it, not only
to be commēdable, but also necessary too? Or may
we think, that that which was coniniendable, and
necessary in thē, & in those times, is now grown to
be needless, in the ministers, of these daies? No, no,
people are now naturally, as blind, ignorant, & vn-
capable of heauely things, as euer they were: & the
grosse and palpable ignorance found every where,

in most men, for want of vse hereof, proueth, that it
is as needful, diligently to be vsed nowe, as euer it
was.

¶ This which I haue already written , were suffi-
cient , vntesse men were growne maruelous vnto-
ward and wilful , to perswade euery minister , most
speedily and painefullly , to yeelde to the perfour-
maunce of this , so necessary a duty : but seeing it is
greately to bee feared , euen by that experiance ,
which we haue already had , that though some will
take occasion hereby to fal to his woorke , that yet
most will remaine as negligent , as euer they haue
beene , notwithstanding these things already writ-
ten : I will yet adde a reason or two more , and
that such , as are most likely with such to preuaile .

N Further therefore , such are to call to minde , what
punishment is by the statute , prefixed before the
Communion book , appointed ; for the wilful brea-
kers , of the orders , therein appointed ; and then let
them looke in the rubrickes , after confirmation ,
where they shall finde order taken , that vpon
Sundaisies and Holydaies , the Curate of every Pa-
rishi , shall diligently and openly in the Church , in-
struct and examine some of the youth in the pa-
rishi , in the Catechisme , for the space of halfe an
houre , at the least : where I wish them to consider
the woordes , (Instruct and Examine) that thereby
they may perceiue , that the booke requireth , not
only that they should try , whether they can say the
bare words without booke : which they are bidden
so doe by examination ; but also it bindeth them ,
so teach them , to vnderstande the meaning of the
words ,

words, as the other word, (Instruct) dooth import.
And least they should thinke, that onely the youth,
are, by them to be catechised, and not the rest, let
them mark also, that by the last rule, set downe in
the same place, order is taken, that they should ad-
mit none, to the holy Communion, vntil he can say,
the Catechisme; and let them tell mee, how accor-
ding to the Law, they can obserue that order, vnl-
ess they also trie every one, by examination, be-
fore they admit them: and so they shall perceiue,
that by expresse Lawe, vnder great penalty, they
are bound to these three things: euery Sunday, and
Holyday; diligently and openly to catechise: and
that not youth onely, but all the rest also; before e-
uer they admitte them to the Lordes Table: in-
structing them so, that not onely they may see the
woords, but also vnderstand them. For better ex-
ecution whereof, in the booke of Canons, agreed v-
pon since, in the Conuocation, 1571, authorised
to bee printed, with her maiesties priuiledge; or-
der is verie carefully taken, that the Ministers of
euery Church, shall be ready in the Church, by and
by, after Noone, euery Sunday and Holyday; where
they shall reade, at the least two houres, and teach
the Catechisme, instructing al their flocke, of what
age & degree soever, not only Maides, but also the
elder, if need be. And further they are willed there,
that they shal signify vnto the people, that it is pro-
vided, by the law of the Realme, that none of them
may either receiue the holy Communion, or bee
married, or vndertake for a childe in baptisme, vnl-
ess before they haue learned the principles of re-
ligion,

OF THE NECESSITY

ligion, and can fittely and aptly answere, vnto all the parts of the Catechisme. Againe, since, by the high Commissioners, 1576, it was agreed vpon, and determined, their names beeing subscribed vnto the same; that euery Parson, Vicar, and Curate, shall doe his diligence, to instruct his parisioners, as aforesaid, not admitting anie to the Lordes Table, or to bee maried, or to bee God-fathers, and God-mothers, for any childe; except they can aunswere, to the little Catechisme with additions, which bee concerning the severall duties, of all estates and degrees of men, and the Sacramentes, very good and necessary. Besides all this, I thinke most Bishoppes in their visitations, the Bishoppes of *Lincolne*, I am sure, in my time, haue in their Injunctions, very earnestly giuen forth Articles, to vrge the Ministers, duetifullly to obserue these orders, concerning Catechising. And it is so rare a thing, to find the Minister, that obserueth these Lawes, as hee ought, that they that woulde faine perfourme their duety heerein, are woondred at as Owles in an Iuy tree, and because of the manifold examples, round about them, to the contrary, and yet continuing without any punishment, by authority, they cannot indeede possibly bring it to passe, that these rules may be obserued. And therfore they that bee in authority, must put a stronger hand, to the seeing of these good orders executed, than heretofore they haue done, or else it will neverbee better in most places, for any thing that I can perceiue. And it is high time, that this bee effectually gone about, or else the very Papistes, who haue

haue heretofore been the patrones of darcenes, & ignorance, wil in their kind, to our shame, be found ferre before vs, hercin: For they haue not onlie in their *Tridentine* Councell, and in the eighth Session thereof, in the decrees of their general Reformatiōn, taken order for the preaching of the woord, in euery Church, all Sundaiies & Holydaies; but also that their parish Priests, be all Sundaiies and Holydaies, compelled to catechise: and the better to insable them, there is by the authority of that counsell, and by the commaundement of Pope *Pius* the 5, a Catechisme published, to instruct their parish Priests, from point to point, how to catechise. The same end no doubt of it, had their great D. *Cajusius*, in setting forth his catechisme, & in intriching it with so large and ample testimonies, of all sorts; and we heare that in diuers places amongst them, great diligence is vſed therein. What a shame were it then for vs, in this great light, to be negligent stil, in laieng the foundation of Christian religiō, in the hartes of the people, by catechising: finding them so vigilant & painful, in planting their Antichristian errors, & heresies, in the harts of theirs, thereby?

6 Well, it may bee, that whom neither these reasons, taken frō the expresse Law of God nor of mā, can moue; yet they, if they saw what discommodities doe come, of the not performing of this dutie, and what good, of the diligent vſe thereof; would happily by the viewe thereof, be moued, to apply theſelues vnto it. Wherfore, to cōclude this poing withal, let vs somewhat enter into cōſideratiō hereof. It cannot be denied, but that it is a verie plaino,

and

and easie kinde of teaching , and therefore (the naturall dulnes and blindnesse of man , in heauenlie things considered) a meanes , amongst the simple and ignorant, most likely, to bring them to knowledge, and to a settlednes in religion. For, how can it be otherwise, seeing, as already wee haue learned, by the definition thereof, that thereby, they are not onely taught , in few words to repeat , the truth of the principles: but also by plaine discourse , first to vnderstande the meaning thereof, and after, how to assure themselues, of the truth thereof, by some euident prooife or prooifes, out of the canonical Scripture? This therefore being manifest, whatsoeuer be the commodities that will ensue , of right knowledge, and settlednes in religion , & the discommodities, that wil arise of the contrary: be the commodities, and discommodities, that wil arise out of the due vsing, or not vsing of catechising, which surely we may easily conceiue, must needs be very great, every way. For, first, for the commodities thereby arising, who seeth not, that it will thereby come to passe, that men shal be better able, to do their seueral duties, both to God, and man, and that they are thereby directed aright , to take benefit by their Baptisme, by the vse of the Lordes Supper , and all other spiritual exercises . And thereby they learne, how to beleue aright, how to liue aright, how to pray and praise God aright ; and also they are enabled, to their farre greater profit, to vnderstand the worde, read and preached, and to apply it more and more to the establishing of themselues, in al trueth: that so they may the better be able , to trie the spirits,

It is, whether they be of God or no, and to continue
Medfast, and vniouueable from the truthe, in the
evill day. Yea, I dare be bould to say, that amongst
all the meanes, that could be vsed, to establish her
Maiesly, our gracious soueraign, Queene *Elisabeth*,
in her roial seat, in spite of all her Antichristian eni-
mies, there can none be devised, and put in execu-
tion, more auailable, to that end, than this. For,
wherein, next vnder God, lieth her safety more,
than in the harty goodwill of her subiects? And
what meanes is there better than this, or compara-
ble with it, to bring this to passe? Al men see by ex-
perience, that there is no b̄ld so strong to hold me-
together, as vnitie and consent in religion, is: and
this diligent catechising is a ready way, to make all
her subiectes see, what religion it is, that she patro-
nizeth, & defendeth amongst them, against al her
ennemis, and to make them perceiue the truth,
confott, and benefite vnspeakable, thereof: and
the falsehood, discomfort, and hatine intollerable, of
theirs: and therefore withall to see that they are in-
finitely bound, to sole her Maiesly, vnder whose
gouvernement they injoy it, and are deluued from
the other. And what maketh her ennemis the Pa-
pistes, so full of their treasons, conspiracies, & deui-
ses against her, and her estate, as the persuasion they
haue, of the ignorance of the people generally
amongst vs, for lack of the vse of catechising? For
by occasion heereof, they make their account, that
very easily they may draw the multitude, to admit
againe their religion? whereas if they knew, that
there were diligent catechising, in euery parish of

England,

England, they would also know, that it would breed in the people such knowledge, and loue of our religion, and mislike of theirs, that they woulde and coulde haue smal hope, euer to establish their religion againe. And breed dispaire in them once, that euer their religion will bee received in England, and they no doubt, will occupie themselves about other matters, and let vs alone. And to breede this, what more ordinarie meane is there, than vniuersally and effectually, to prouide, by catechising, that the people bee in euerie place, instructed, and settled, in the present religion establisched? For lacke of the diligent, and effectual vise hereof, let the people continue still, in their ignorance and blindnesse, and what Lawes soever be made, otherwise, to bridle them, the hope they conceiu, that if once they preuaile, their religion shal be intretained againe, grounded vpon that ignorance of the people, more imboldneth them, both at home and abroad, to proceede in their treachery, than all the penal lawes in the worlde, can discourag them. O, but it is an hard matter, will some say, considering the multitude of parishes in England, and the smal number in comparison, that were necessary, of sufficient Ministers, to doe it effectually, euer to bring it to passe. I answere, that seeing it is so good and profitable a thing, how hard soever it is, he is neither gods faithful seruant, nor her Maiesties louing subiect, that will not labour, euen so much the more speedily, & earnestlie, to doe what may bee doone, by all possible & lawefull meanes, to bring it to passe. As by this then you

you may take occasion to conceiue, that is wil wel
quite for the cost, that it were duly vsed: so of the
contrary, questionles, great & manifold be the dis-
commodities, in the meane time, for want of the
use of it. For euern thence, as from the very fountaine
proceeds that miserable blindnes and ignoraunce,
that is abroad in most places, amongest men of all
sorts: so, from that ignorance floweth lacke of loue
to God, yea and vndutifulnes to man, and so con-
sequentalie, all kind of sinne and impiety, whatso-
ever blind and ignorant men fall into. Hence com-
meth the contempt of the woerde, and of the pain-
full Ministers thereof, railing vpon the truth, and
the professours thereof, prophanation of the Sa-
craments, vaine & hipocriticall praying vnto God
both publikelie and priuatelie; and hereby as by
a malice, the edge of all exercises of religion, and
Lawes of G O D , and man, is broken, and men
grow to bee without all conscience, either in ser-
uing of God, or man: the issue whereof in the ende,
must needs, in the iustice of God, pul ypon vs, our
Parentes, our wiues, and children, and vpon the
whole state, some fearfull punishment: and if spee-
dily and harty repentance preuent it not, in the ende,
in the world to come, euerlasting death and destru-
ctio. He that seeth hot these things to be most true,
hee seeth nothing. And therefore, good brethren
of the Ministerie, I exhort you all, and charge you
before God, and before the Lord Iesus Christ, who
shal iudge the quicke, & the dead, at his appearing,
to take these reasons, which I haue vsed, so to hart,
that speedily & effectually, you busie your selues
every

OF THE NECESSITIE
Every one hath this so holy and necessary a dutie, of
yours. You see, and haue heard, that the gifts, which
God requireth to bee in his ministers; your calling
and place; your titles, and office; doe bind you vnu-
to it: and that valesse you will cast pearles before
swine, and wilfully prophane the holy Supper of
the Lorde, to the plague here and condegnation
elsewhere, of your people, whome you are bound
to loue; vnlesse you bee disposed to shewe, that you
neither care, for the obeying of the holy Lawes of
God, nor of man, nor for imitating the example of
Christ, nor of the Apostles, nor of al holy antiquite
hastily; vnlesse yee would make it appear, that you
neither can be drawne by any commodity, nor fea-
red by any discommodity, to doe your duty herein;
Wherander you vpon most faithfully to perfourme
it. If not, gien by viewe of this last reason, you shall
beware your selues, to be such, at neither care for
the good, nor euill, of your selues, of your Prince, of
your Parents, wifes, children, or other friendes.
Wherfore, if there bee any consolation in Christ,
Any comfort of loue, if any fellowship of the spi-
rit, if any compassion and mercy, be in you; laboure to
perfourme; and fulfill effectually, this your ioined
and bounden dutie.

*Thus she
houholder
is bound to
Causchise.*

¶ But you wil say, that though you for your parts
shoule sodoe, yet if that which you deliuere pub-
likely, bee not watered, and furthered at home, by
the houholders, in their several families, that it will
be hard, and vrie long also, before you shall see a
ny great fruite of your labours. Indeede it is most
true, and in many places tried by experiance, that
let

Let the Minister never so diligently catechise in the
Church, vntesse there be also a furtherance of his
trauell, in seueral families, at home; or the next as-
sembly, all, or most of the seede, by him sown before,
is gone, troden vnder foote, or choaked: And
yet certaine it is, that the sight of this breedeth no
just occasion to the Minister, to be negligent in do-
ing of his duty, but rather ought to prouoke him, to
trauell the more diligently, and particularly. How-
beit, to remoue the ground and occasion of this
objection quite, I wil now proceed to prouue, by
more speciall reasons, than as yet I haue doone, that
it is the householders duty also, at home, to catechise
all them of his family. Wee haue heard, that God
would haue every Christian householder, able, thus
to doe; & that it is Gods pleasure, to haue his gistes
vised, to the best benefit of others; and that their
name and place in their family, bindeth them vnto
it; but yet to presse them further, and to pricke
them forwarde, as much as may be, (because I am
sure, all will bee little enough,) to doe their duties
herein, cheerefully and diligently. Let them further
first consider, that all Christians generally, are by
expressie commandement of Almighty god, 1. Thess.
5.12. &c. Heb. 3.13.14. and Levit. 19.17.bound, vnto
serve one another, and to advise one another, and that
daily, whilste it is called today: least their hearts bee
hardened, strong the deceitfullnesse of sinnes: whereby
they may see, that vntesse they will exempt them-
selves from out of the number of Christians, (which
were a shame for the) nor can shew just reason, why
this commandement given to these Christians, whe-

now.

D

how,

Now, and by whom, we have heard, belongs not generally to them, and to all other Christians, (which they can never doe:) they are of necessity bound, to edifie; and to exhort daily their family, least their hearts be hardened, through the deceitfulness of sin. For, if the vse of this private edifying, and exhorting one another daily, besides al the publik exercises of religion, then vied; (which no doubt were many & excellent) were in the judgement of the holy ghost, so necessary for the *Thessalonians*: (which were a people, as S. Paul testifieth of them, 1. Thes. 1. 3. 4. 5. 6, that had *efformal* *fairb*, *diligent loue*, and *patience*, With other excellent properties, of strong Christians, there mentioned) and for the *Hebreus*: (who had so long before beeene taught the Catechisme, that at that time, when that Epistle was written vnto them, they ought to haue been teachers, as we read, they are told, *Hebreus*. 5. 12: and who indeede were such, as had beeene tried conllant, in great and many tribulations, as it appereith, *Hebreus* 10. 3 2. 3 3. 34:) that vniess they vied it, and that daily, hee feared, least their hearts wold be hardened, through the deceitfullnesse of sinne; much more is it, in his judgement necessary, in these daies, in such Christians as commonly be now: wanting also the vse of such effectual preachers and teachers, as were then, for the same reason, to perfourme this duty, in such sort, every one to another. And this being obtained, howe can it then, but follow, that much more every christian householder, is nowe bound, to perfourme this dutie, to them of his family, (to whom hee is bound, by more than common bandes, as both the Lawe

Lawe of God and of nature, and very reason it selfe,
don teach him); least their harts be now hardened,
(especially in this great want of publike teaching,
in most places;) through the deceitfulness of sinnes
For if thou beest bound to doo it to them, to whom
sinnes art lesse bound; then much more to them, to
whom thou art more bound: and if thou oughtest
so be so careful; least the harts of such as be straun-
gers vnto thee, be hardened, through the deceitful-
ness of sinne, that therefore thou must think thy selfe
bound, to edifie and exhort them daily: how much
more oughtest thou to think it thy dutie, to shew
the like care towards them, of thine owne fami-
lie, thy wife, thy childeen, and thy seruantes?
Which beeing graunted, thou then hast confessed,
that notwithstanding the publicke exercises that
be, or may bee, it is most likely, that they of thy fa-
mily wil have their harts hardened, through the de-
ceitfulness of sinnes; unless thou doest daily edifie
and exhort them; and that therefore thou must so
doe; which setting thy selfe to doe, how canst thou
better perfourme, than by catechising? For all
the groundes of edification, and exhortation are
therin contained; and that affinity there is betwixt
edifying and exhorting, and catechising, that the
one perforce accomplit-
hing of the other, is the case; which is not
But yet more directly & strectly to bind the house-
holder, to perform this duty to al the rest of his familie;
such are so understand, that the lord in his word to
his people, hath by expresse commandementes given
them so much in charge. For no household consisting of

the houholder, and the family: and the family, of wife, children, and seruautes: if it appere, that the Lorde bindeth the husband, to teach his wife; both, parents to teach their children; and masters to instruct their seruautes: then it is cleare, that he would haue the houholder to catechise his whole family, seeing that is the most plaine, easie, and familiar kind of teaching, that he can vse. In orde therefore, hear what the word teacheth, in all these respects. That the husband is bound, to teach and direct his wife, howe to serue God, it is euident, in that that by Gods ordinance, he is her head, 1. Cor. 11. 3: *yea, even as christ is the head of the church,* Ephes. 5. 23: For it is a speciall duty and property of the hende, to teach and direct all, whereunto it is head: and therefore Christ, in that he is head of the Church, is the doctor, teacher, and Prophet of the same. In that also hee is exprestly commiand, to loue his wife, as Christ loued the Church, and as hee loueth himselfe, Ephes. 5. 25. 28: it appereth, to be his duty, to teach her, and to seek to serue her, in all truthe. For therein hath Christes loue been shewed, towards his Church: and vntille in so doing, we finde that wee loue our wiues, our loue is no true loue: & it being true loue (as it must needs be) confessed, that in these places the woord callis for, in vs, both towardes our selues, and our wiues, it must then of necessitie followe, that wee neither loue our selues, nor our wiues, as wee shold, except we do this dutie vnto them. And therefore, to put the matter out of al doubt, the Apostle Saint Paul, 1. Cor. 11. 35, hath commianded the wife, to inquire

THE EPISTLE TO THE ROMANS.

In her instruction, at his husband's hands at home, if she will learn, and therefore to keep silence, in the congregation. For herein, seeing it is out of question, that she ought to be desirous to learn, the Apostle most plainly sheweth, that every husband ought to bee, boch able and willing to teach his wife; for otherwise it were in vaine, to send their wifes for instruction vnto them. Now as touching children, the Lord most plentifully in his word, giveth commandement to their parents, to teach and instruct them, in the knowledge of his ywl, concerning religion. For wee reade, Exodus 12.26.27, that especially he commandeth the parents, amongst the children of Israel, to teach their children, the yse, and meaneing of the pasouer: & Deut. 6.19, they are commanded, to teach their sons ouer all the things which they had seene. But Deut. 6.7, they are generally commandued, concerning all the woordes of God, which he had commandued them selues, to shewes them continually, or ~~as~~ ^{as} in scripture, that is, pitifully to inculcate them, when they taried in their houses, when they walked by the way, when they lay downe, and when they rose upp: which commandement is repeated againe, Deut. 11.19. And therefore the Psalmist saith, Psalm 83.14.5.6.7. The thinges which we have heard and knowne, and our fathers have told vs, we will not bide from their children, but ye the generation to come, we will shew the prouer of the Lord, his powerfullnes, and his wonderfull works that he hath done: for he hath establishid a testimonye in Jacob, and a commandement Law in Israel, which he commanded our fathers, and shall their children give the posterity right herevpon it, & the

the world, which is nowe verie rare, and fewe have
anye remenant of them, either in the hope or
in fact, and theye are also numbered, and shall keepe their
numbering. Wherein is shewen, that by a statute

7. of the ordinance of the Lord, Parents are to reueche their
children namely, the law and the testimony, which
concerne ab religion, and shew to this ende, that not
only they may know those things, but alsoe ac-
cordinglye, shewe to incourage pueris, to do this sim-
ply vnto their children, Solomon Ps. 22. 6. saith, Trust
in the Lord, and he will bringe youe to his feet, and
will free youe from all that is, bring him vp verye ouerly, &
instruc him in the fear of the Lord, and it shall be a
good meane to keepe him soe to continue him some
wilfullnes, wherupon no such commandement giveth en-
gaging Christians to the newtestament. I answer, if there
were none, yet were these sufficient, to bind Christi-
ans; for theye are moste comprehendemt, and ther-
fore stand in force still. For Christe can note deliuer
us, from obediencie to the law of good manners, but
to free vs, repenteing and believynge in him, from
the rigour of the Lawe, which condescendeth suc-
tie one, that his sole paine breaketh; Yet ful-
lie to preventall strayinge of Parents, from under
this commandement, by this such coulour, or
presence, wee rede thus, Salmos 6. 4. Take soberly,
proouide your children busynesse, busynesse shew-
eth profit, and instruction, and information of the Lordes. Now
concerninge seruantes, iudic, there can be no
seruantes, bounable but thidde Parents first,
who haue beeene bounable to doe this dutie unto
them; who feare not, but that if ther dutie haue
been

These accordinglie perfformed by them, theris
lesse neede for their Lordes and maisters, to haue
it given them in charge, agaist . And therefore
though there were nothing to bee found, in all
the Scripture, particulerlie, to teach Lordes and
maisters, that this their dutie, to teach their ser-
vantes, so knowyng G O D , and how to serue him,
is were the lesse, to bee maruiled at. Vpon
this consideration, it may bee, theris, is so litle
mention hereof, as there is: but doulbletis chay
that which is, is sufficient, to make it evident, that
it is the Lordes will and pleasure, that the houshal-
der should make them partakers with his childreyn,
in the perfformance of this duty. And therefore is
it, as moe haue heards, Deuter. 6. 7, the Lorde com-
mandeth not himselfe, when he had saide, Thou shalt
teach them, continually, unto thy children; but ag-
deth, to make it appeare, that hef would haue the
rest of the family alio to bee made partakers of the
same instructions, and shoule take of them, when
they dwelle in shone house, and au thay walke by the
way, and when shou lefft downe, and when shou rise upp.
And thus the housholders care, in matter of religi-
on, and service of God, stretcheth, by the Lordes
preference vnto his seruantes, it is cleare, by su-
die proofs, out of the Scripture. For there we read,
Gen. 17. 14, and his successours in their familie,
espesslie commannde by G O D , Genes. 17.
13. 14. 15. 16. as well to cause their seruantes, and
servynge, that dwelle and soiourned in their hou-
ses, as their owne children, to bee circumcised.
And Gen. 12. 3. 4, and so forth, we read also, that the

D iij

father

OF THE TEN COMMANMENTS

14. **M**ember of the family, is commanded for himself,
= And his family, to take a Lamb, and to eat it with him
= yourself, according to the ordinance of the Lord, for the
11 **T**USSAAN. Where we finde no more mention of
his children, than of his servants, but generally
Both comprised in his family. And in the fourth
commandement, we have heard already, and
Who can be ignorant, that for the observing and
keeping thereof, the Lord giveth charge to the
houholder, as expressly for his maide-servant,
& man-servant, and straunger also within his gates,
as for his sonnes and daughters, Exod. 20. 10. Now
circumcision & the Passie-over, being Sacraments
amongest the lawes, and the keeping of the Sabi-
bath, being the key of all religion; who is so simple,
but in that hee feeleth, the houholder bounden-
cerning these to take care, as wel for his servants,
as sons, hee must needs thinke, it is the Lords will &
measure, to bind the houholder, to take care that
his servant know God, & serve him, as well as his
sonnes? And therefore no doubt, it is, that the hou-
holder, in respect of that generall care, which hee
is bound to have, of the whole family, is called the
father of the family, and his seruantes, in the He-
brewe phrase, are oftentimes called his children.
Thus then we see, if the express and plaine will &
commandement of the Lord, that it shold bee
so, be a sufficient argument, to bind houholders, to
teachise or instruct their families, they are most
strongly bound to do it. And the better yet, to
incourage them to take it in hand, & chearefully to
performe it, they may understand, Gen. 18. 27, 28. 14,
that

that to haue a willing & purposing mind to do it, is
a thing greatly acceptable to God. For we read,
that God there saith thus vnto Abraham: *Shal I薄
from Abraham, that thing which I do, seeing Abram
shal be a great, and mighty nation, and all the nations of
the earth shal be blessed in him?* For I knowe that he will
commande his Sonnes, and his householde after him, that
they keepe the way of the Lorde, to the righteousnesse, and
judgement. In which woordes, the Lorde plaineley
declareth, that he liked so well of that grace of his
alreadie shewing in his servant Abraham, that hee
sheweth that hee will crowne it, with a further
grace, of revealing vnto him, further knowledge
of his secrets. And in that it is said by the Lorde;
*I knowe that hee will commande his Sonnes, and his house-
hold;* seeing it is most certaine the Lorde could not
be deceiued therin: it must needes bee confest, that
Abraham did so; and that in so doing, hee
did a thing that pleased the Lorde, seeing heere
hee commende him, for the will, hee knewe was
in him, to doe it. It was obedience then and
dute; no worke of supererogation; done in
faith, and therefore vpon warrant, from chasteled
will of GOD vnto him; for that is the onely
ground of faith, and wee knowe it is written thus:
It is impossible to please God without faith. Hebr. 11.6.
& that *who so ever is not perfect is faulty.* Rom. 14.33.
Seeing therefore God saide not onlie that hee
knewe, that hee would commande his Sonnes, but
also his householde, it followeth that Gods reveal-
led will vnto Abraham, was, that hee shold also
teach and instruct his seruantes, and the rest of his
house-

þowþold, as wel as his sonnes. And therefore Gen
34.34. saþread, that hee brought forth his 318.
infirme men, bores and brought yþ in his house,
insering the wondre, not onely to their instruction,
in matters of warre, wherof there, the speciall mem-
moriæ; but also, to the precepts of religion, where-
in hee had catechised them. And indeed the He-
breys wordes, ther used, will well bear that sense;
for þis tooke wherof it commeth, doth signifie, to
teach, instruct, reuele, & to give the first prin-
ciple, without limitation to warre, or any thing else.
¶ And indeed the Scripture is full of examples, of
the diligent performance of this dutie, of the house-
holder generallye, to all them of his household; by
whom whereof, in that therein, their doinges are no-
ted, by the holy ghost, to their commendation; all
Christian householders may leare, that they are
left in record sy, of purpose, to drawe them to the
ministracion thereof. In shis beginning, if Adon had
not catechised Cain, and Abel, howe should they
have knownen þis great sacrifice? Gen.4.3. &c. The
imperadunce of this duty caused Jacob, as we read,
Gen.35.1. to say in his whole household, and to all
þeir sons with him, Put away the strange gods, þat are
among you, and cleare away þis place, and change your
names. Iosua was resolued, so faithfully and care-
fully, to performe this dutie, that hee confidently
profeßed, Ch.1.24. &c. that wheresoeuer the rest
of þe Israelites would come, yet hee and his house
would serue the Lord. It arguesth that David, as
great an house as hee had, was yet determined,
to diligentlie to performe this dutie, þus hee pro-
miseth

and soe solitudinously reached the Lord. P. 1. 10. 1. 2. that
her would walk in the uprightness of his wayes in the
middle of his house; and that her would her seurefull
sharpe, that no deceiptfull person shoulde dwell in his
house; and that her brygyllyng shoulde never come
in his sight. And to his perpetuall commendation,
and to reach all Parents, to doe the like, his Sonne
Salamon testifieth of him. Proverbes 4. 3. 4. he wryt,
when he was young, her his Father taught him,
a number of most excellente lessons, as by the 5.
chall of them, where beginnes, and concludeth
in magie Chapters, it appertaineth indeede; and is
further witnessed, 1. King. 2. 1. 2. 3. 4. 17. 18. In such a case
namely also, 1. 1. 2. 10. 2. 7. many bee, no examples
to all Christian householders, to teach them such
for shame, to perfourme this dexter; for though
by birth, her was a Gentleman by vocation, a soldi-
er, and a Capitaine, and in knowledges of the Mys-
teries, but a novice; yet is it reported of him, nos-
tredeth Salomon, himselfe, by that his whole house-
hold also, his seruantes, and sonniers that were
on him, did the like. Whiche no doubt, shal not
so passe, (thosc daies and tyme considered,) without
that his owne grandamell, in instructing them, For
the ordinary instructiō amonst them the lawes, was the
lote & corrupt; & this ier poysed of him, before he
had beared Peter. What shal then be the iuste for Christian
householders, in these daies & tyme, wherein they
haue heard so much, if they shoulde shew shewelss
carelesse peris? No doute of it, if they do this, Corne-
new, that had so weak meane, to enable him hereunto,
and

and vocation so troublesome, to hinder him from the quiet performance thereof, shal rise vp, at the day of judgement, to condemn them, hauing had so good meaneys to inhabite them, and their vocation also, being quiet & peaceable. But what will some say, al these examples are of men, wee heare nothing all this while, to binde weomen, to ioine in the performance of the same duty. Yea, but even they also, if they will haue it appeare, that they are the good seruants of God, must not bee negligent herein, and therefore in the last of the Proverbs, where the Holy Ghost describeth, an honest and vertuous Matrone, amongest diuers properties of hers, to be shewed in her house, it is expressely said, that such an one openeth her mouth, with wisdom, and the Lawe of grace is in her tongue, so that she overcometh the house of her neighbour. And it appeareth by the title of that Chapter, that Berabah, the mother of Solomon, who is there by an other name, called Lemuel, did most carefullie instruct him, when he was young, as followeth, in that Chapter. We reade also, that Queene Esther vnderooke for herselfe, and her Maides, that she and they would fast and pray, as shee had aduertised Mordechay, with the rest of the Jews, to doe. It appeareth that Timby euene of a childe, was brought vp in the knowledge of the Scriptures, by the care, and industrie of his ground-mother Lou, and mother Eunice, 2. Timoth. 1.5, and 3.15. And no doubt of it, that noble Ladie, to whom Saint Paul wrieth his second Epistle, had beeene careful in this dutie, and therefore God blessed her, with godlie children, whereto John (as he testifieth

vnto

vnto her; to encourage her to go on) greatlie reioiced; a. I. 14. So that thus wee see , that Christian householders, bothe men, and weomen, haue notable examples, in the Scripture, for them to followe, in this behalfe.

4. And this they cannot be ignorant of, that seeing it is so good and ordinarie a mean, sanctified by the lords ordinance; in vsing of it, not only they shal discharge the duty of a good cōsciēce , to their eōfore, howioeuer things fal out; but also by al likelihod, great will be the benefits , that thereby will arise both to themselues & their families. For , to themselves it will bee a means , not onlie to cause them, more carefully to learne to know the will of God, but also to retēn & keepe those lessons, which they haue learned , the better in memorie , when they haue wherred them vpon their families . It wil be a means also , to prouoke God , to blesse and encrease those graces, that are in them already , as we haue seene in Gods dealing towardeſ Abraham, &c also to performe his promise and couenant, made to ſuch, and their ſeede, as it appeareth, Gen. 13.19: where it is thus added , *that the Lord maie bring vpon Abraham, that which he hath ſpoken vnto him.* Further it will cauſe them to be well thought of, & ſpoken of, of the godly; and by all likelihooде , it will be a means , to their great comfort, to breedē, not only for the preſent time, great obedience , and dutifulneſſe, in all the degrees of their families , vnto God firſt, & after vnto themſelues , to the preuenting of 1000, of houſhold griefes, & troublē that vniually arife, for the lacke thereof; but also after, whē they

of their families, shal go abroade, to growe into families of their own, great wisedome, & godlynesse, so
the honor of them that brought them vp. And as
the severall persons in the family, if they be gratacious,
great doublesse are the cōmodities hereby arising
to them. For by this meane, the publicke Ministry
is made the more profitable vnto them; in that the
seede thereby sowne, in their hearts, is watered
and so they euerie one occacioned, to know, howe
to belieue in God, to their saluation; and howe
to seruen men, in a good consciencē, to their com-
mendation, that when they grow to bee househol-
ders themselves, they may be able to performe this
so necessary a duty, to their families. And of the
other side, innumerable bee the evils, that direct
lie come from the neglecting of this dutie. For this
is the mother of that grosse and universall igno-
rance, that overfloweth Christendome, which is
a most sinfull mother, to bring forth all errors
and heresies, in religion, and all kinde of sinnes
and enormities, in life and conversation. The not
ysing of this, at home in priuate houses, causeth
the lessons taught, on the day of the assembly, to
be forgotten of master, and man, husband, and
wife, father, and child; before the next day, and so
it is the verie doulce of Satan, to make them fruite-
lesse. Hence come, all the domesticall brauls, con-
tentions, mutterings, disobediences, and whatsoe-
ver is, either weantome to the householder, or grie-
vous to many of his family. And truely for the house-
holder to perfarme all other dutyes, of clothing, fe-
eding, and paying of wages, to those of his family, &c.

so negle^ct this; what doth he more than the Turkes
and heathen people haue done, and doe, as well
as hee? Yea, in what thing, can anie man, more
plainelie shew himselfe to bee an atheist, than in
not doing of this? For therewith it is too too apparant,
that he seemeth to thinke, that hee need to take no
further care, than for the bodies of those that be
his. & that no further neither, than for the thinges
of this life: which care, euerie reasonable and na-
turall man, hath, ouer his brute beast. Wherefore
to conclude this point, you haue heard, that god
requireth, that euerie Christian householder be able
to performe this duty; that his especiall charge in
his family, bindeth him, to prouide in his household,
what good hee is able; that hee is bound to edifie
and exhort others generallie; and therefore much
more them, vnto whom hee is especially bound:
yea, you haue heard, that God expressly comandeth
it; and that the commanded practise of the godlie
householders, both men, and weomen haue taught
it; and lastlie, that the manifold good, it would
bring, and euill that the neglect of it doth cause
to flore, euerie where amongest vs, so strecly
bindeth vnto it, that, vnto me be desperately burn,
to shewe themselues no better, than Turkes and
Heathen people; yea, than verie atheistics, lett
both them vpon, especiaillie being virged by so
manie, & so forcible arguments; first to labor most
speedily, to bee able to doe it, and then, to doe it
indeed, from time to time, most diligently. I exhort
you therefore, christian householders, whomever you
be, as you would haue it to be thought, that you are
periwaded,

perfoured, your wifes, your children, your seruants,
haue soules, and that therefore, a further care is to
be taken for them, than for necessaries, concerning
this life; that you would no longer be negligent, in
perfourming this duty to them . Remember, it is
better, your wifes, your children, and seruants, had
never bin borne, howsoeuer they haue health, and
wealth, in this world, than that they should die ig-
norant of God, and his waies. For, nor in vaine said
Jer.9.23.24. Let not the wise man glory in his wisdom,
nor the strong man in his strength, nor the rich man, in his
riches; but let him that glorieth, glorie in this, that he un-
derstandeth and knoweth me, saith the Lord. This know-
ledge of God is it, (dearly beloued) that is only left
you, to glory and rejoice in: and it is a thing worthy
to bee selviced in, for Christ hath taught vs, *Job.17.*
3. that this is life everlasting, to knowe God aright, and
whom he hath sent, Iesus Christ. Think not, that this is
a thing easily comde by, & that therefore, you need
not vse these meanes. God, I am sure, you wil con-
fesse, knewe better what was in man, than you, and
for shame you maie not thinke, that he commands
any vnecessary and unprofitable thing ; and yet
you haue heard, by his word, he most earnestly cal-
leth for, the perfourmance of this dutie at your
handes, besides al other meanes, that he requireth
to bee vsed, by his ministers, publikely, and others
whomsoever: and therefore you may assure your
selues, that he saw it was so hard a matter, and man
so dull to learning it, that this meanes, concurring
with al the rest, woulde bee little enough, to bring
men to sufficient knowledge of him. This argu-
ment

ment profiteth the sorer, where the publike meanes
is wanting, as it is in most places amongst vs: but
where it is not wanting, it hath force enough too: for
by experience we see, that euē there, if this be not
vsed, you shal find in most families, lamentable ig-
norance, in the first principles: & that they are hard-
ly brought to the knowledge, that is needfull for
them, the publike exercises notwithstanding. And
what reason is there, why we should think, that the
knowlege needful for a Christiā, is so easy to come
by, seeing it is a thing, so precious, and in the end so
gainful? For, we see, that humane arts and sciences,
the fruit wherof, stretcheth, but only to this life, are
very hardly, euen in many years, with great pains,
attained vnto. Wherefore, vnlesse wee thinke our
selues wiser than God, & that it is not needfull, that
he so earnestly calleth for at our hands, without any
more ado, let vs obey him, in al dutiful performing
of this duty, of catechising our families. Thus, ha-
ving made it manifest, that both Ministers publike-
ly, & householders priuatly ought of necessity to ca-
techise their whole parishes & families; thereupon,
it most strongly followeth, that it is the bounden
duty, both of all parishioners and also of al degrees
in the family, most willingly, vntil they be through-
ly catechised, to embrace and seeke after, the vse
thereof. For, every child may conceiue, that if they
be bound, thus to teach, those, of whom they haue
charge; then they of whom their charge consisteth,
are bound to heare them, and by their instruction,
to learne the things, which the other are bound to
teach. Yet, because by experience, it is found true,

E

that

*Parishio-
ners, and al
degrees in
families, a
bound to
submit the
selues to
Catechising.*

that hardly in many places , either Minister can bring his parish, or householder his family, to yeeld hereunto , as they ought : it shal not be amisse , to vrge both with some speciall reasons , to doe their duety herein.

*And first
has parish.
mers are
bound so
doe.*

1 First therefore, to begin with parishioners: Let them call to remembrance, that the same god, who hath said, *the Priest's lips should preserue knowledge*, hath said also, that *it is the peoples duty to secke the law at his mouth*, Malac. 2.7. They must also understand, that Prover. 2.1. vnto 10: they are taught, that if they would receive the word of God; and bide his commaundementes within them, if they woulde understand the feare of the Lorde, and finde the knowledge of God, and so understand righteousness, judgement, equity and every good path; that then they must cause their ears to harken to wisedome, incline their hearts to understanding, call after knowledge, and cry for understanding: yea, that they must seeke her as siluer, and search for her, as for treasures . Further, they are to hear, what is saide vnto them, in this respect,

*Pro. 8.33.34: Heare instruction, and be yee wise: and re-
fuse it not: blessed is the man, &c.* which commaundement cannot be performed, and therfore the thing promised not hoped for, vnlesse amongst other gates and doores, whereby necessary wisedome to saluation, entereth into the hart of man, or man into it: this be waited at, or attended vpon , it being, as it is, one of the first.

2 Now, because this is much, & great attendance and diligence , that the holy Ghost in these places, requireth, at the hands of al gods people in respect of their teachers, & their instruction: they are tolde,

Pro.

Proud. 3.13.14.15: that the man is blessed, which findeth wisdom, and getteth understanding: because the merchandise thereof, is better, than the merchandise of siluer, and the gain thereof better than gold: it is more precious than pearles, and al things that thou canst desire. And to adde further credit hereunto, Christ our Sauiour, calling wisedome, necessary for a Christian, by this name, the kingdom of heauen: hath compared it, Mat. 13. 44: to a treasure, hid in the field, which when a man hath found, for ioy thereof, departeth and hideth it, & selleth all that he hath, and buyeth that field. Whereupon Paul is boulde, Ephes. 3.8, and Colas. 1.37: to auouch; that in the mysterie of our redēption, there lieth unsearchable and glorious riches. By which similitudes, or parables, each parishioner may perceiue, that euen as speedily and earnestly, as he would be glad to vse the couſel, and help, of those, that would offer vnto him, to discouer vnto him, and to bring him to the lawfull possession, of treasure, pearles, and infinite richest so speedily, gladly, and diligently, he is, to vſe the trauel of his Minister or Pastor: who by catechising laboureth, to induc him into the possession, of the knowledge of God, and his will. And least Parishioners shoulde thinke, that herein I require more at their handes than needes, in that I conclude, that they are thus willingly and attentiuely to listen vnto their Minister, beeing but a mortall man, to get these riches, by his trauell: lette them remember, that Malachie 2.7, the reason, why the people are bound, to ſeek the Law at the Priests lips, is, as it is there added, because he is the messenger of the Lorde of hosts. And if this reason will not ſerue, let the anſwer

mee to this: woulde they willingly come to heare
 Christ, if he were here, in his owne person, & would
 offer to catechise them? For shame, they will say
 they woulde. Marke then, what *Paul* saith vnto
 them, 2. Corint. 5. 20, to allure them to hear him, and
 his other faithfull fellowe ministers: Now then, saith
 he, we are embassadours for Christ: yea, mark, what christ
 generally hath taught, speaking of his ministers: *He*
that receueth you, receueth me, and he that receiue
th me, receueth him that sent me, Mat. 10. 40. Again, Luk.
 10. 16: *He that heareth you, heareth me, and he that despiseth*
you, despiseth me, and he that despiseth me, despiseth
him that sent me. Letting therefore all such ex-
 ceptions against the persons alone, let them harken
 what Saint James hath said vnto them, *Laye apart all*
*filthinesse, (saith hee) and all superfluitie of malitios-*nesse,** and receive the woerde with merkenesse. Yea, to
 vrge them to desire, euен this kind of instruction,
 by the woerde, which consisteth in teaching them
 the first principles thereof, as I haue saide, and that
 in as earnest a manner, as I haue yet required at
 their handes: Saint Peter, 1. Peter. 2. 2. 3, saith vnto
 them; *As new borne babes, desire the sincere milk of the*
woerde, that yee maie grow thereby, if so be yee haue tasted
bowe bountifull the Lordes. For herein, first they hear,
 that they are commaunded to desire, not onely the
 holesome strong meate, prouided for them in the
 woerde, but euен the verie milke thereof: secondlie,
 that hee woulde have them, to bee as speedie,
 and as earnest, in seeking after the milke of the
 woerde, as children, by nature are, for milke, at
 the handes of their nurces, that thereby they maie
 grow

growe and battle in the house of G O D : and all
this, by the last claute, they maie perceiue , hee re-
quires to bee effectually perfourmed by them : if
so bee they haue but so much as tasted, how boun-
tiful the Lorde is . Whereby it is easlie perci-
ued, that hee concludeth , that they that will not
doe thus, haue not yet , so much as tasted , howe
bountifull the Lorde is ; and coniequentlie there-
fore , that they are as yet mere straungers from
his bountie , and mercie , and so vnder their sinnes,
and the burden of them . Valesse therefore , men
bee disposed, to bewray themselues , to bee yet in
this miserable state , and condition , they must as
thirsty children for the dug, seek after catechising;
and when it is offered them , most willingly draw
out thence, vnto their vse, as much sincere milke, of
the word, as they can.

3 Besides these reasons , drawn from the expresse
Lawe, and word of God; it may evidently appeare,
vnto al parishioners, that by the lawfull and lauda-
ble laws of this realm, they are bound euery one, to
submit themselues to publike catechising and ex-
amination, in the principles of religio; if they wil but
voutsafe to call to minde, what I haue before allea-
ged, out of the communion book, the booke of ca-
nones , and determination of the hy commissioners;
or at their leisure, furder to peruse them. Forthere-
in, first, for the youth, (in the place before cited, in
the comunion book, in the rubricks after confirma-
tion) they shal find expresse commandement giuen,
that fathers and mothers, masters and dames, shall
cause their children, seruants & apprentices, to at-

tend in the Church vpon publike catechising , vntill they be throughly catechised . And in the next rule following , in the same place , they shall finde order taken , that none of the parish be admitted to the communion , before he can say the catechisme : to shew , that seeing the law bindeth all to communicate , that be of yeares of discretion , that it would haue al , both young & old , catechised before they be admitted thereunto . Which to be the meaning of the book , both the Canons , & the hie Commissioners determination , spoken of before , shew , in that they bind the aged sort , as exprely as the younger , to be catechised . They therefore , that do wilfully breake these orders , & will not submit themselves to this order of catechising , vntill (as the book speaketh in another place) they be able aptly to answere to every part of the catechisme , are flatly within the compas of the penalty of the statute , which is very seuere , as they may see , by the perusing thereof . There are few , but they wil yeeld , that the youth should be catechised ; and yet in causing their youth to come to it , as they should , they are sooud in most places very negligēt , & vntoward : but that the aged also should , they wil hardly grant . Indeed , if it were as it ought to bee , that is , that they that are maried , were al before , throughly catechised , that is , acquainted with , & settled in the principles of christiā religion , & that also by former examination , known to the minister , it were something that they say . But seeing it is not so , yea rather , often times falleth out , that such are more ignorant , than children ; great reason there is , that they rather than yonger

yonger persons are to bee thus dealt withall. For, a beastly shame it is, for old persons, that should bee teachers of others, to be more ignorant, than their children, & seruants, whō they should teach. I said before, that maried folke should all bee before well catechised: which is not only true by the law of god as I haue prooued, in that they are bound to be catechisers of their families, but also by the very law of this our Church. For, I find, not only, as I haue said, that none should be admitted to the communion, but such as can say the catechisme: but also in the booke, in the tract of mariage, an order; that the new maried couple, shall receiue the communion, the day of their mariage: wherfore it foloweth, that the book would haue none to mary, before they be catechised, and haue so profited thereby, that they ~~can~~ say it, & answer to it. So that thus we haue found, both by the Lawe of God, and man, parishioners vniuersally to be bound, to come diligently to publike catechising, & carefully to seek to profit by it.

¶ Now this being obtained, & by so forcible reason concluded, whereunto men and weomen, old and yong, are most loth and vnwilling to yeelde; it is withall woon, I hope, (that they maie bee the better able, to aunswere somewhat like, in the publike assembly) that they will yeelde, that it is their duties, to bee willing to be catechised, at home, by them, & amongst them, whom they dare be more bold and familiar withal. And indeed, considering that Saint Peter hath giuen a general commaundement to all Christians, *to sanctifie the Lord god in their harts, & to bee ready alwaies to give an answere to every*

one, &c. 1.Pet.3.15.16: seeing also by this, that I haue written, they may see, that the Minister, before he admit them to the communion, is bound to aske them diuers questions concerning their hope; great cause there is doubtlesse, euен as they haue care to obey this rule of the Apostle, and as they would be loth, to be shut from so heauenly a banquet, as the Lordes supper is, to moue al degrees in the family, not only most willingly and thankfully, to accept of Catechising, by the houholder offred vnto them, but most instantly to craue it at his hands. That the wife is bound so to doe, at her husbands hands, Saint Paul 1.Cor.14.35, hath taught her, saying; *Let her aske of her husband at home.* And that it becommeth children so to doe, it appeareth, Exod.12.26.27; for there the Lord saith thus vnto his people: *When your children aske you, what service is this that yee keepe, yee shall say it is the sacrifice of the Lordes Passe-ouer.* It appeareth also, Deut.6.20. 21.&c: where the Lorde saith, *When thy sonne shall aske thee, what meane these testimonies, ordinances & Lawes, which the Lord hath commaunded you, then you shall say, &c.* Yea, Deut.32.7, they are flatly commaunded to doe it, in these words: *Aske thy father, & he will shew thee, & the elders, & they will tell thee.* And that seruautes may, and ought, not onely to heare their masters when it pleaseth them, to teach them; but also if they doubt of any thing, or do not well vnderstand their masters meaning, to bee so bould, as to enquire of him further, how to vnderstand it; it may evidently appeare, by the example of Christes Disciples, and seruautes, in sundrie places

*es, as Mar. 4. 10: where they, hauing before heard him, aske him of the meaning of the parable of the sower, when they had him alone. And Luk. 11.12: where, one of them came vnto him, and said, Ma-
ster, teach vs to pray, as John also taught his disciples: whereupon hee taught them, as it there appeareth, the Lordes praier.*

2 Which praier wee neuer say, but wee desire therein that Gods kingdome may come: wherein, if we speake not without vnderstanding, our mea-
ning is: let thy Spirite, O Lorde, banish out of my darke heart, all ignorance and error, that the light of the glorious gospel of thy deer Son, may bright-
ly shine there. Nowe for wiues, children, and ser-
uants, or any other, daily to make this praier, & yet to sleepe, and lie drowned still in ignorance, of the first principles of Christian religion, is a plaine dal-
lying with the Lorde, and a mocking of him who will not take it at our hands, Gal. 6. 7. 8.

3 There is none of those in our families, but if meate, drinke, cloathing, or their due hire, bee any whit detained from them, they wil thinke theselues mis-used, & complain of it: how much more would they, if there were in them anie care of their soules, or of the life to come, whine, when they are defrauded of this most necessarie portion, appointed by the Lord, to be by their housholder, bestowed vpon them? If the housholder be bountifull, and li-
berall, in allowing them their worldly necessaries, they wil take it at his handes, and thanke him too; what an argument is it then, of a prophane minde, especially, seeing Christ hath commanded, to *seeke*

firs^t

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first the kingdome of heauen, and the righteousnes thereof,
Mat.6.33; for al degrees in families, to be so slowe,
as commonly they are, in seeking after this heauen-
ly foode, for their soules ? There is none so simple,
but if he put his sonne to be a prentise, if his maister
within his years , teach him not his occupation, he
wil and may iustly think his child misused, and the
child it selfe also, of a desire, to attain, to some com-
petent perfection in his trade, against his terme be-
ended, will be careful, to mark and learne what hee
can , of his maister. What a woonderfull blockish-
nesse , then, dooth it argue in them, that care not
howe little paines , Christian housholders, and ma-
isters take either with themselues, or others, to teach
them the preceptes and lessons , that belong to a
christian, which of al callings vnder heauen, is both
the most honourable, and in the end, the most pro-
fitable? I beseech you therefore, christian brethren,
and sisters, by the mercies of God, and as you ten-
der your owne saluation; as you would bee loth to
erre, in your harts, to prouoke the Lord to swear in
his wrath , that you shall not enter into his rest; as
you would be ashamed to be worse than the Oxe,
and the Asse , which knowe their master, and their
trib; or to bee found like horses and mules, which
haue no vnderstanding: so hereafter both publikely
and priuately, at home and in the church, bee most
willing to be catechised, & apply your wits to learn
and to vnderstande the principles of Religion, and
to be settled therein, that ye may be grounded , and
rooted in the faith, & not ready to be made a pray,
through your ignorance, to your destruction, to Sa-
than

than and his chaplins. You see, Gods Lawe, and mans Lawe requireth this at your handes: and you must needs also perceiue, that your own commodity, which you may reap by so doing, & the miserable incoueniences that ye fal into daily, & ly in, for lack of so doing, doe craue as much of you. Except therefore you be at a point, to proclaime vnto the world, that ye neither feare God, nor man, nor loue your owne selues; it stands you vpon, most carefully, to turne your former negligence herein, into diligence, your slacknes in comming, into speedines, and your vntowardnes, whatsoeuer it hath beene, into al good towardnesse.

¶ But that I may proceede in this exhortation, effectually, and preuaile both with the catechisers, & them that are to be catechised, as I desire; certaine obiections, which though they be but trifling, yet much hinder, both the one sort, and the other, are to bee answered, and so as stones lying in the way, to be remoued. In the confutation whereof, I wil followe the like order, that I haue doone, in the confirmation of each mans severall duety heerein. First therefore let vs marke, what is generally objected against the vse of catechising. And particullarly, what staith the catechisers, first: and after, the catechised, from dooing their duety herein. Against it generally, I find of any moment, onely two obiections, which they that are vnwilling, to doe their duties therein, doe pretend, to excuse their idlenesse withall, and their negligence. For, either they say it is but a newe devise inuented and begunne of a few curious heads, or else, that there is

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no necessity, or need thereof. Wherein they shewe, partly their ignorance, & partly their malice . For, that it is no newe devise , but a most auncient kind of teaching, most manifestly they may perceiue, by those testimonies & examples , both out of the old testament , & new , and also out of the auncient fa- thers, and councels , by me before alleged , to in- duce both Minister and housholder to vse it; seeing that thereby they may perceiue , that in so doing, they shal but goe the way, troden before them, by all holy and sound antiquity.

2 And as for the necessarie vse thereof, it suffici- ently appeareth, in that, God, who commands no vnnecessary, and superfluous thing, as I haue shew- ed, hath expressly commaunded it; & by so inuin- cible arguments , as you haue heard , exacted it, both at the hands of the Minister, and housholder. And catechising, being as it is, the most plaine and easie kind of teaching, the first and necessarie prin- ciples of Christian religion, it cannot bee, but that the vse thereof, is most necessary . For, who can come to anie perfection, in anie science , without a beginning? How is it possible to build to anie pur- pose , without a foundation ? And who euer came to bee a man, but, before he came to strong meat, it was most necessarie for him , to be fed with milk, or foode fit for a child? By all experience also wee see, euен in humane artes and sciences, that he that would attaine , to anie perfection in them , must first of necessitie, learne the first and necessary rudi- ments, and principles thereunto belonging. Howe- ever then thinke , that the precepts and prin- ciples

bles of Christianity, being so many, & so vnsearched, to the naturall wisedome of man, as they bee; but that it is a most necessary thing, for all that meane to be Christians, to be catechised? For wee will not account him a lawier, that knoweth not the rules of law; nor him a Physition, that hath not learned the principles thereof; no , nor him an husband man , nor anie man his craftes master, vnlesse hee know the rules and preceptes, belonging to his profession . Muchlesle may wee account him a Christian indeede, whatsoeuer hee be in name, that hath not yet learned the Catechisme , that is, the first principles of Christian religion . For, how can anie man be a good seruant to his master, that holdeth that opinion, that it is not necessarie for him, to learne to know his masters will ? Neither can he euer bee a good seruant of God, that holdeth it not necessarie for him , to bee catechised, that is , most familiarlie and plainelie made acquainted with the will of God. Wherefore these obiections, wee see, are grounded vpon flat vntruthes. Therefore, whensoeuer they be vsed, they sauour , either of grosse ignorauce, or else they proceede, from wilful malice.

¶ Now yet, manie that should catechise, both of the ministry and of Christian householders, think, that there are manie reasons , why they should not bee tied, as I haue taught, to catechise. Lette vs heare therefore, what they can say. O , saie some of the ministry, and most householders, it is a thing too hard for vs to doe , wee are not able so to catechise. Howesoeuer they say thus, or no , certaine it is, that they think so , and their owne consciences

*Obiections
alleged by
catechisers,
answered.*

tel them, that they think but as it is. But yet this will not, nor maie not excuse them: for there is neither of them both, but they haue been taught , that the Lord requireth at their hands , that they should be fully able, euery one of them to do it. In thus saying therefore, they do but vomit out their own shame, the Minister especiallie , in whom God requireth, as wee haue heard , farre greater knowledge and abilitie , than the performance of this dutie requireth. And therefore, first,to begin with him, he may assure himselfe, if it bee so with him as he saith; that

D.Sandes
Archbishop
of Yorke ser.
7 pag.305.

*My people are destroyed for lack of knowledge: Because thou
shalt be no priest to me: & seeing thou hast forgotten the law
of thy god, I will also forget thy children: & that, the Lord
will require at his hand, the blood of the people, Eze. 33.8,
that perish through famine of instruction , Amos.8.13.
32.133.*

And let him tel me, what he thinketh of that nurce that wil vndertake, to nurce a mans childe , & take her full wages for the same , & yet let the child vnder her hand , starue and perish , for want of tending,& sucking, though she say , and say truly , that she could not doe her dutie vnto it. I am sure, if the child were his own , hee would iudge her both a murderer of his child, and also a theefe. A murderer of it, in staruing of it, for want of food: & a very theef, in that notwithstanding, she took her ful wages: & therefore woorthe to bee burnt at a stake , for the example of all such. Especially he might iustly thus think, if hee spying the daunger of his child before, complained thereof, and yet she would not by any means

meanes suffer him, to take it from her, and put it to
a better. And surely euен this (and by so much
worse, by how much a multitude of Gods children,
is to bee preferred before one, and the perishing of
them, eternally , is more than the dying of one in-
fant, the first death only) is the state and condition *The same,*
of al such, as supply the roome of paltours, and fee-
ders of Gods people; and yet in truth , are not able, *sermon the*
so much as to catechise them. For God foreseeing *13. pag. 214.*
the daunger of his children; vnder them , hath most *&c. and ser-*
grieuouslie complained , and requested that they *mon. 2. pag.*
might bee taken from them , and put to more ho-
nelt and able nurses : and yet they like dogs in the
maunger, that will neither feede themselues , nor
suffer others that woulde , and coulde, will needes
keepe them still, vntill they perish vnder them . O,
deare brethren , when the feareful daie of account
shall come , what an heauie reckoning shall these
men haue , that wilfullie continue still, in this
state , for the murthering spirituallly , of so manie
soules, as by their default , haue perished , for want
of instruction ? And for the spirituall stealing of *The same*
so great wages and reuenues, for dooing so shame- *sermon pag.*
full a deede ? Some say , it were pittie , that such *35.*
men should be put from the office of nurcng Gods
children : but sure I am , it is farre greater pittie,
that they shoulde bee suffered , to runne on thus
heade-longlie , to carrie with them such multi-
tudes, as they doe, downe to the pitte of hel . And *The same,*
they shew themselues indee de pittilesse men , void *sermon. 2.*
of all true Christian pittie, that haue power and au- *p. 31. and*
tority, to take Gods children from such dry nurses, *35.*

and

and yet goe not about it. If there were once a diligent and a carefull catechising of all Ministers in this land, by examining them, throughout the principles of religion (I speake it with a bleeding and sorrowfull hart in the meane time , for Gods poore people vnder them) there would be found too too great a number, that indeede are more meet to be catechised , themselues , than to be set to catechise others. God of his mercie grant, that by some good meane , and that speedily , they maie either bee re-fourmed , and made able to doe this duetie , or else that they maie bee weeded out : which is my answer to them, for this obiection. And now to come to the houholders , that doe ioyne with those former sort of men, in pretēding this reason, I say also, it is the more shame for them, that they haue taken wiues, & become houholders, before they had got ability to doe it. For as the former shoulde not take vpon them, to bee pastours, without abilitie to doe this duetie, at the least; so neither shoulde they haue become houholders, without the same . For they haue hearde, that the woerde ought to dwell in al, plentifully, and that all are bound to edifie and exhort one another, especially therefore them of their families , in all wisedome : and therefore the more vnable they find themselues, to doe this duety, the more earnestly and speedily they are to seeke to be able , that then they maie doe it. For it hauing been proued, as they haue heard , that it is necessary for them to do it, and that they highlie sin against themselues & their families, if they do it not, the hardnes of dooing it , must not cause them to giue it ouer, but

OF PRACTICE OF FAITH

but rather it must be as a spur in their sides, to cause
the to labor the more ernestly; that they may grow
able, & that speedily. For let them be judges themselves,
is it a good reason to thinke they, because it is hardc
to keepe Gods commandements, that therefore men
should not go about it? That it is hard for a man, in
this naughty world, to keep that which is his own,
from the theefe and oppressor, that therefore men
are not to striaue to doe it? Who is there amongst
them, that vnderstanding, that by his fathers last wil
and testament, there were great lands and legacies
giuen him, that for the hardnes of the phease of the
speach, vsed in the wil, would giue ouer his claime,
to the things bequeathed? This is therefore in fewe
woords an answere to this obiection: hardness, or
difficulty in perfourmaunce, neuer dischargeth any
of a necessary duty.

2. O, but it is tedious, and wearisome, to be stil vi-
gging, and teaching the first rudiments; & that after
so plain a maner. Yea, but it is necessarie and profit-
able, you haue heard: and that must make vs wil-
ling, to deuour the tediousnes thereof. The plough-
mans course we see, is wearisome, and yet hope and
ioise of an haruest, maketh him willingly, to atrie
with the toil: how much more ought the hope and
ioise of a spiritual haruest, to make both the minister
in the church, and the houholder at home, to abide
cheerfully this paine, and to swallow vp sweetely
all the tediousnes thereof.

3. Yea, but some ministers & houholders also, if in
their owne conceits they be great ones, think, that
it is too base a kind of teaching, for me of their leach-
ing,

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ming, & too seruile a worke, for me of their countenance. For answer hereunto, I would haue the tel me: is any of the a learneder, & profouder, or a minister of greater calling, than S. Paul? And yet, as we haue heard, 1 Cor. 3. 2. 3. 3: he disdained not, to stoup thus low. And who knoweth not, what famous men, for learning, both Origen, and Aug. were? And yet they shought not much, painefully to catechise the rude and ignorant, as wee haue before heard. And as for householders, how great soever they bee; are they greater thā our Father Abrabā, thā Iosua, thā David? And yet wee haue heard, that they refused not, nor shought it any discredit, or disgrace to the, to labor themselves in this work. And indeed, it argueth too little loue to gods people, & too much selfe-loue & liking of our selues, if we think our selues too good, to stoup thus lowe, at Gods commaundement, for the discharge of our duties, and good of his people.

Sometime, want of leasure, and time, is pretended; but seeing the Minister is to attend, vpon the feeding of his flock, and the householder may, if he list, finde time and leasure enough, both for himself and his people; this is but a vaine reason. If the Minister cannot tend it, on Sabbath-daisies and Holy-daisies, for minding his sport & pastime, then he is to be confuted with a whip, rather than with wordes; for it is too shamefull a thing, to prefer those things before so necessarie a dutie. If hee saie, hee cannoſt tend it for worldelic busynesse, and riding from Benefice to Benefice; why then doth hee intangle himselfe, & ſo ouer-charge himſelfe? This is his duty to doe: if these things therefore hinder him, from doing

going his dutie, he is bound to cut them off, if they were as deete vnto him, as his right eie, Mar. 5.39. If hee saie hee cannot tend it, for preaching, I aunswere, hee maie finde well enough tyme for both: otherwise, let him assure himselfe, that this well done, is as needfull and necessarie, for one sort of his people, as the other is, for the others: and that the other without this, ioyning withall, is to small purpose. And concerning the householder, that pretends this idle reason: I saie, if hee haue no leisure, to doe this dutie to his familie; it is pittie his family should haue so much leisure, as to doe their dutie to him. And hee must remeber that Saine Paul, hauing taught the seruantes, to yelde their dutie vnto their masters, addeth, immediatelic: And *ye masters doe the same unto your seruantes, because* there is no respect of persons with God, Eph.6.9: teaching them thereby, that if they will looke, that dutie bee dont to them, then it is their duties againe, to doe theirs: which as I haue shewed, they do not, vntesse they doe this. And truly, because they will not find leisure, to do this: in the iust iudgement of god, it commeth to passe, that in so many families there be found, so many wicked wiues, vngreacious children, & stubborn seruants. And it fauors of too much couetousnes, & extreme greedines in an householder, not to spare time for himselfe, & his familie, fro their worldly busines, to attend this so necessary, & heauely a busines. And therfore, it is to be wondred, how they can hope for the blessing of God, vpon their worldly businesses, whē they shew so little regard of him, in this so necessary a busynesse of his.

When they see that these reasons wil not serue,
No^t then they cry & say, that if they should thus Cate-
chise, they should hardly keepe any seruants, there
would very many flee the parish. A lamentable
thing in the meane time, that me & weomen should
be so brutish, as to flee fro that, which is most need-
ful & profitable for thē. But in every parish & fami-
ly if there were that Catechising, that there should
be, & which I perswade nowe vnto : this obiection
were answered. For, whither then should they flee,
to escape Catechising? In the meane time, my an-
swere thereunto is, that the house & parish is well
rid of such, as so hellishly despise instruction, & that
their rumpth is better, by far, thā their throng. And
those that loue & delite in instructiō, are not so few,
but men may finde of them, to take the roomes of
the others, if they will carefullly seeke for them.

Yes, but whiles generally, me either of them-
selves, or compelled by publike authority, begin to
take this course, we are loth to begin; for we shal be
mocked at, & derided as precise & curious fools: &
when al comes to al, we fear, whēsoeuer we begin,
we shal have few to follow vs. I answeire in matters
of God, which he hath comanded vs to doe, we are
not to straine courtesie who shall begin; but rather
we shoulde euery one of vs, strive to be formost, that
so our light may shine to the directiō of others. And
if none do followe vs, that ought not to discourage
vs: the greater is their fault, and wee know, that it is
better, to walk alone in the waies of God, to heauen,
than with neuer so great multitudes, out of those
waies, to destruction. And therefore, Christ hath ex-
maunded

maunded vs to striue , to enter in by the strait gate, though few goe that way, *Mat. 7. 13. 14.* And so far off is it, that the mockes, railings & deridings of the wicked, ought to discourage vs, in wel doing, that we ought, as *Paul* hath taught vs; *2. Thes. 1. 5. 6. 7. 8. 9.* to account it an argument, that the Lord countes vs worthy , through the merites of his sonne , of a most ioiful blessing, when hee shall come to iudgement; & that those which doe so misuse vs here, the and there, if they repent not, shall haue their wages rendred, in flaming fire. And therefore we are told, to comfort vs against al such obiections, by Christ, *Mat. 5. 11:* that we are blessed, if we suffer persecution, for righteousnes sake. And who seeth not, that they bee but faint scouldours, that flee for a woord? And this is enough to aunswere all the cauils & obiections, that stay those who should catechise.

¶ We haue found , that hitherto they can say nothing, of anie weight, to breed vnto them anie discharge, or immunity from catechising diligently & willinglie, their parishes & families. And surelie, as little can their parishioners and families alleage, to discharge the from being catechised, vntill they be growen to know, to vnderstand, & to bee settled, by sound prooves out of the word, in the first & necessary principles of true religio. Yet, let vs hear what they can say. For the youth, to make them negligēt, first, it is said , that they maie yet all in good time, learn, for they are yong enough: & the rest that are of age, their eōmon reason is , that they are too old to learn. But briefly I answeare them both, and their own cōsciences shall witness with me, that I answer

she wittithat neither the youth, after they be once
come to years of any discretion, to learn, can be too
yong; or the rest any of thē, too old, to think scōt,
or to deem it needless, to learn to know the wil of
their heauenly father. And furder I say, that he that
is negligent herein, when he is yong, it is to be fea-
red, he wil be froward & stubburne, when he is old;
& therefore the unwillinger thē to learn: & he that
is old, & saith that therefore he cannot learn, or wil
not learn; in so saying, first he disableth the spirit of
god, who is able to teach old folkes as wel as yong,
if they wil apply their harts vnto instruction: & se-
condly in effect, he saith that he is too old to serue
God, & that he wil not be a Christian mā. For, how
can he perswade himselfe, that he can doe the one,
or is the other, if he know not the will of God, nor
the principles of Christianity?

2. Why? But say they, our fathers did wel enough:
I trow you wil not condēm the: & yet they were
not troubled with learning their catechisnes. And
we see in most places, men do wel enough, & pros-
per in this world, & are wel accounted of amongst
mē, that never busie thēselues about this: yes, & that
ofte times they thrive better, & are more esteemed
of, thā they that do. I answer, that if by fathers, you
mean those forefathers, whose steps we should fol-
low, & were indeed our ancēt forefathers; thē you
have heard, that they both in the time of the olde
Testament, & newe, & in the time of the primitive
church busied themselves herein: if you meane our
later forefathers, who liued in the time of the yni-
uersal & grosse darknesse, brought in by Antichrist,

under

vnder the florishing estate of the Papacy , no manuell
though they were not vrged hereunto : for nothing
pleased the prelates more , in those daies , thā the igno-
rance of the people . For therein they knew , the foun-
dation of their kingdome lay ; & cōcerning such fore-
fathers , we read , that S. Peter saith , that we are redeemed
by Christ , from the vain conuersation peccatum by the traditi-
ons of the Fathers , 1. Pet. 1. 18. And yet I wil not meddle
with condemning of our forefathers , neither wil I iu-
stifie them : both these belong to god , & therefore me
are not to take them vpon them : I hope the best of thē ,
for I know that that God , that in Israel , in Acab time ,
3. King. 19. could reserve unto himselfe , (which he knew ,
though Elias did not) 7000 , that had not so much as bow-
ed their knees to Baal : could do the like , frō time to time ,
in diuers places vnder the papacy . But howsoever , this
is a flat case in matters of our duty towards God , wee
are not to looke what fathers haue done , but what by
the word of god , they should haue don . And as for the
wel doing , & thriuing of them that be negligent , in
seeking to be catechised , as wel as they that do , & bet-
ter , Christ hath taught vs , that that is no rule , whereby
to measure their wel or ill doing : for he saith , that his
beauenly father maketh the sunne to arise , and his raine to
fall as well upon the vniust , as upon the iust , Matth. 5. 45.
And therefore the wise man , Eccl. 9. 1. 2. teacheth vs ,
that these thinges fall out so alike to both , that there-
by wee cannot knowe whether wee bee loued , or
hated of God . And oftentimes , not only experience
from time to time , but the Scripture teacheth vs , that
the wicked prosper far more in the world , in worldely
respects , than the Godly , as Psal. 73. 3. 4. 5. &c Job. 21. 8.

¶. 30. 11. 22. 23. 24. &c. : And as for the esteeming as
wel, or better, of such, I say, it is no maruell: for Christ
hath taught his, that such is the worldes propertie, to
hate his; and to loue her own, Job. 13. 18. 19.

¶. Yet they haue not done; for beeing answered in
these, then they saie, that some that haue learned it,
live as lewdly yet, as they that never knew it. What
then? I am sure, that their hauing learned it, is no cause
of their so lewd living, but if they had had grace, a
meane to haue enabled them, to haue both beleued
and lived better: for he that knoweth his masters will,
is more likely to do it, than he is that knoweth it not;
nor careth for the knowing of it: & none can be so void
of reason, but hee must needs know, that he that hath
his sight, is more likely to walke without stumbling
and falling, than he that is blind. And yet shal we, be-
cause we see some that know their masters wil, and do
it not; that can see, and yet fall now & then; conclude,
that it is not necessarie to know his wil, or to haue our
sight? If we see the absurditie of this conclusion, then we
maie see the like in their reason: for it is the verie like.

¶. Yet I tel you truly say some; I am ashamed to bee
brought to an examination, of my knowlege in these
matters: and therefore I am vawilling to come to bee
catechised. Tel me, thou that saiest thus, wouldest thou
think, that that schoolmaster that stil commandeth
thy sonne, to learne his lesson, and is alwaies occupi-
ed, in telling him what he should leare, & never calleth
him to repetitions, were likely, ever to make him
a good schuler? I am sure thou wilt say no: so say I in
this: that minister that never calleth his parishioners,
that shoulde bide him that never calleth his family, to exa-
mi-

OF CATECHISING.

mination, by catechising of them, shal never make them good scholers in the school of Christ, nor know how they profit. And what a shame is it, for a Christian man or woman, old or young, to bee ashamed to learne, in Christ's Schoole? It is a shame to be so ignorant, that thou needest bee ashamed to bee examined. And oft-times it falleth out, that those shamefast creatures, that are thus ashamed in this point, to doe wel; are not ashamed to do that which is evil. It is dangerous, for thy selfe, to bee ashamed any where, or at any time, of Christ: for he hath threatened to bee ashamed of such before his heauenly father, Mat. 8. 38. In time of blindnesse, for all the shame, that, woorthily, that might drive the vnto yet people of all sorts, stucke out, to come to auricular confession, wherein they are bound to discouer all their secret sinnes, vnto their ghostlie Father, (as they termed him,) which was, to lay open al their shame indeed. And yet see, now they for shame wil not come to be excommunicated, which is the ordinance of God, whereas the other was but mans deuice, this putting the to no shame, as the other did. This argues a wonderfull readines in people, to become shamelesse to Antichrist, & an extreme vtowardnesse in them, to take vpon them the sweet yoke of Christ.

O sir, wil some of the say, for al this, although wee haue not learned, in apt words, to shew our beliefe & knowledge, as they can, which haue riper wits, & haue learned the catechistmes, yet we meane as wel as they; and hope to be fauored as well as they, that can. Thus to say & thinke, & yet to nourish in thy selfe, vnder this cloake, wilful blindnesse, & intollerable ignorance, in the first and necessary principles of Christian faith, is most

OF THE NECESSITY

most perillously to deceiue thy selfe , to thine own destrucion. For, the *Turke* and *Sow*, that are now sworne enimies to Christ, perswade theselues, that they mean wel, and hope that God wil accept it: & yet we know they are in a damnable state. Christ told his disciples, that the *Jewes* should excommunicate them out of the Syuagogues, and persecute them, for his sake , in their owne conceites , of a good meaning: for therein they should think that they did God high seruice, *Iob.* 16.2. And yet we know, that they , and their so dooing, was wicked. And to pretende sufficient knowledge, and yet to lacke words, when a man is called to examination, in any tolerable measure, to expresse that knowledge, is but a mere pretence, and cannot bee. *For out of the abundance of the heart the mouth wil speake*, *Matth.* 12.34. Beleeue with thy hart and thou both canst, and wilt confess it with thy mouth, *2.Corintb.* 4.13. Who will entertaine that seruant, & willingly giue him wages, who in general tearmes, when he is hired, saith, bee can doe euery thing, that belongeth for his place; and yet when it commeth to the trial, is found vtterly ignorant , in the particular duties and points thereunto belonging most necessarily ? If when you find him so, he for his defence should say, I pray you master bear with me, I meane as wel as those , that know all those things particularly: would you take that for a sufficient answer? And why the shouldest you think, that God wil be so answered, at your hauds? You say you beleeue to be saued, as well as the best, for Christes sake; what roag, cutter, theefe, or murderer is there : but when he is most bent vpon his wickednes, can & wil say so, and yet their deeds as we may learn by *S.James* 2.14 &c, proue,

prone, that their faith is but a dead faith, & cannot save them. O, but thou hopest, that God wil accept of thy good meaning, & faith: but indeed, vntes there be in thee, a due knowledge of thy misery without Christ, wrought in thee by the knowl^ege of the law, & also a sound vnderstanding, what christ is in person, & what he is in office vnto thee, and thereupon thy faith bee founded, (which if it be, it is accōpanied with ablenes, and willingnes, to confess and expresse it, Ro. 10.10.) thy faith is but a dead faith also swimming in thy lips, but not settled in thine heart. For, where the true and justifieng faith is, in Christ, there of necessitie hath beeene first, the knowledge of the Law, to reueale vnto the owner thereof, his sins, & the grievousnes thereof, without Christ, to make him to hunger, and thirst after Christ: and there is presently, a right vnderstanding of the doctrine of the gospel, both for Christs person, and his office, whereupon it resteth. From whence, so settled, proceed the fruits of faith; amongst which, this is one of the first, a readines and willingnes to confess this faith, and to expresse the steps & particular points therein conteined. Wherefore, to imagin, that god wil accept of such a blinde and ignoraunt faith, whereby thou art inabled, neither to vnderstand the principles of the Lawe, nor gospel, is as if thou owing, to a creditor, a great masse of mony, shouldest persuade thy selfe, that he wil accept for paime^t, that thou hast dreamed, that thou haft paied him. Away therefore with these fig leaues, and in the fear of the Lord, apply thy hart to learne by frequenting catechising, to haue the principles of religion, both in thy heart & mouth, it is not so hard a matter as many imagin, to attain hereunto. For

WE

yewe see daily, many very young to attaine vnto it: & very simple men also of those that be aged, to haue in short time, gotten such knowledge therein, that they are able in some good measure, to catechise their families: one of which is enough, to cōdemn great multitudes of those, that as yet haue not. For, what is the les thereof? Surely, whatsoever they pretend, nothing, but either idlenesse, or neglect of so necessary a thing. For the helpe to attaine thereunto, are so many & so good: the thing it selfe is so easie, to him that wil seek; & God so ready to give the knowledge of his mysteries, to simple ones that feare him, P/s. 25. 14. Mat. 11. 25. 26: that there is none that seeke knowledge thereby aright, but he shal attain vnto it. Wherfore to grow to an end, I exhort once againe, the Catechisers to be diligent in catechising, & the rest in seeking to be catechised, & not to let any vain conceit, or any of these soulish obiections, to stay either the one, or the other. For, they see, they are al lighter thā vanity it selfe. And they cannot but perceiue, that an ineuitable necessity is laid vpon them, by the law, both of God & man, to yeelde thereunto. Their yeelding, on every side, they haue seene & heard, wil bee occasion of infinit good, both here & in the life to come, vnto them: & on the contrary side, their refusing, the very fountaine from whence intolerable euils wil flow, both in this life, & in the other also. God of his mercy therefore, put into the hentes of all, whom this duty & the performance thereof, any way, respecteth, that with all speed & diligence, they may apply themselves, to see it better, on every side, & on al parts, performed.

Thine, in Christ Jesus,
THOMAS SPARK.

The causes why men doe not understand the holy Scriptures.

1 Our naturall blindnesse.

2 Carnall wisdome.

3 They read them without loue.

4 Their forestaled opinion.

5 Impenitencie.

6 They read them not with purpose, to amend.

Rules necessarie to the vnderstanding
of the Scriptures.

1 Prayers, that the Holy Ghost would take away our
blindnesse.

2 Let them which wil read the scriptures, deny thē selfes.

3 Let them bring with them, a mind desirous to learn.

4 And a converted heart.

5 With a minde full of the loue of God.

6 Let the end of our reading be the glorie of God, or the
commandments of life, doctrine, and manners, in our selues.

Causes why we profit but little in the

Scriptures.

1 The oft slacking of the reading of them.

2 The ignorance of the words therein used.

3 The ignorance of the scope or drift of them.

4 The ignorance of the chiefe parts of them.

5 The ignorance of the summe, both of the Law, and of
the Gospell.

6 The not following of the Analogie of faith, and conser-
ving of the Scriptures.

7 The wandering without the bounds of the Scriptures.

8 The despising of interpreters.

9 The neglecting of the principall arguments.

10 That too much insolencie, or boldnesse vpon the letteres

A preface

A Prayer before Communion.

We most humblye thank thee, O most merciful Father, for al thy blessings, bestowed vpon vs, from the beginning of the world, unto this time: for our election, creation, redemption, merciful vocation, iustification, sanctification, continual preservation, and for that same assured, and most comfortable hope, that thou hast givien vs, of our glorification, in the world to come. And, we beseech thee, to direct vs, that, considering thy mercies, we may acknowledge, and confess our sinnes, which shoulde moue thee rather to curse, than to blesse vs; to confound vs, rather than to preserue vs. We haue sinned against thes, both in thought, word, & deed: grant, that as seeing the heynousnes of our sinnes, & the fierenesse of thy wrath, may without hypocrisie, & hertelye repente, for our former wickednesse, & habite, in such sorte, as that, we despaire not, but that, in dueenesse of our grace, we may haue comfort, by faith, in thy Sonne Christ, that our offences are pardoned. Grant O Lord, that we being assured hereof, in our consciences, may, through the holy spirit, be renewed in the inner man, to hate, detest, & abhor sinnes, to shun them, according to thy blessed wil, during our whole life. And, as now, through thy goodness, we haue herassembled together: so, we beseech thee, to direct vs, that at this present, both our words, harts, & outward behauours, may be, to God soe, ordered, as that we may trulye rever, & reverently receive the principles, of the helle, & heavenly world: to the strengthening of our faith, to the comfort of our consciences, to the amending of our basful, & lewd lynes, & to the glory of thy most holy name, through Jesu Christ our Lord. So be it.

A CATECHISM, OR SHORT
KIND OF INSTRVCTION, WHERE-
BY, TO TEACH CHILDREN,
and the ignorant sort, the Christian
Religion.

Q What is thine only comfort, both in life & death?

THAT both in soule and body a, whether I live or die b, I am not mine owne, but Jesus Christes, my most faishfull Lord and Saviour c, inde by his precious blood, most fully satisfied for al my sinnes d, which deliuered me from al the power of the Devil e, & doeth preserue me f, that without the will of my heavenly Father, not so muche truly as an haire, can fall from my head g: you verily shal even all thinges that needes serue vnto my saluation h: Wherefore by his Spirite also, hee maketh me sure of life eternall i, and causeth me to be prompt and ready hereafter to live vnto him k.

A 1.Cor.6.20, Glorifie God in your body, and in your spirite; for they are Gods. 1.Corinth.3.17.
2.Corintb.6.16.

B Rom.14.8, Whether we live, we live vnto the Lord; or whether we die, we die vnto the Lord; whether we live therefore, or dy, we are the Lords. 1.Thes.5.10. Phil.1.20.21.

C 1.Cor.

THE PREAMBLE.

C. 1 Cor. 3.23, Yee are Christs, and Christ Gods. Knowe yee not, that your bodie is the Temple of the holy Ghost, which is in you, whom yee haue of God? And yee are not your owne. For yee are bought for a price, 1 Cor. 6.19.20.

D. 1. Job. 1.7, If we walk in the light, as he is in the light, we haue fellowship one with another, and the blode of Iesu Christ his son, cleanseth vs from all sin. Heb. 1.2, The son of God, 3, being the brightnes of the glory, and the ingraued forme of his person, and bearing vp al things, by his mightie word, hath by himselfe purged our sinnes, and sitteth at the right hande of the maiestie in the highest places. 1. Pet. 1.18, Ye were not redemeed with corruptible things, as siluer & gold, from your vain conuersion, received by the traditions of the fathers, 19, but with the precious blood of Christ, as of a Lamb undefiled, and without spot. 1. Job. 2.1.2. Apocal. 1.5. Efes. 2.1, to the end. Lenes. 16.3 1.23.

E. Gen. 3.15, I wil put ennity betweene thee, and the woman, and betweene thy seede, and her seede. He shall break thy heade, and thou shalt bruse his heel. Hebr. 2.14, For as much as the children were partakers of fleshe and blode, hec also himselfe likewise, tooke part with them, that hec might destroy, through death, him that hadde the power of death, that is, the Diuel. 15, And that hec might deliver all them, which for feare of death, were al their life time, subiect to bondage. Col. 2.13, God hath deliuered vs from the power of darkness, and hath tra-nslated vs, into the kingdome of his deare son. Col. 2.13.14 15. 1. John. 3.8. 2. Tim. 2.9. 10.

F. John

F *Joh. 10.27.*, My sheep hear my voice, & I know them, & they follow me, *28.* And I give vnto them eternal life, and they shal never perish, neither shal any plucke them out of my hande. *29.* My father which gaue them me, is greater than al, and none is able to take them out of my fathers hand. *30.* I, and my father are one. *Iohn. 6.39.1.Cor. 1.8.9.Phil. 1.6.1.Pet. 1.3.Mat. 16.18. and 24.34.*

G *Luk. 21.17.*, Yee shall bee hated of all men, for my names sake. *18.* Yet there shal not one haire of your heads perish. *Mat. 10.29.30.*

H *Rom. 8.28.*, We know that all things work together for the best, vnto them that loue God, euen to them, that are called of his purpose.

I *Rom. 8.15.*, Yee haue not receiuod the spirit of bondage, to feare againe: but yee haue received the spirit of adoption, whereby wee cry, Abba, father. *16.* The same spirit beareth witnesse, with our spirit, that we are the children of God. *2.Cor. 1.21.22.Gal. 4.6.Ephes. 1.13.14.Rom. 5.5.*

K *1.Cor. 6.11.*, Yee are washed, yee are sanctified, yee are iustified in the name of the Lord Iesus, and by the spirit of our God. *Eph. 5.9.*, The fruite of the spirit, is in al goodnes, and righteousness, and truth. *Rom. 8.13.*, If yee liue after the flesh, yee shal dy: but if yee mortifie the deeds of the body, by the spirite, yee shal liue. *Gal. 5.16.22.23.Joh. 16.13.Ezech. 36.26.27.Lament. 5.21.Tit. 3.5.6.*

3 How many things must thou, of necessity, know, that iniuring this confort, thou maiest both liue and dy happily?

Three things a. First, what is the greatness of my sinne, and misery b. Secondly, by what means, I may

THE PREAMBLE.

be deliuered, from al sin & misery c. And thirdly what
thanks I do owe vnto god, for the same deliuerāce d.

A Tit. 3.3. We our selues were in tiimes past, vnwise,
disobedient, deceiued, serwing the lustes, & diuerse
pleasures, liuing in malitiousnes, & enuy, hateful, &
hating one another. 4, But whē the bountifullnes &
lōve of god our saviour, towards mā appeared, 5, Not
by the works of righteousnes, which we had don,
but according to his mercy, he sauēd vs, by the wa-
shing of the newe birth, & the renuēng of the holie
ghost, 6, Which he shed vpō vs abōudātly, through
Jesus Christ our saviour, 7, That we being iustified
by his grace should be made heirs according to the
hope of eternal life: 8, This is a true saying, & these
thinges I will thou shouldest affirmie, that they
which haue beleeuēd in God, might be carefull to
shew-forth good works. These things are good &
profitable vnto men. 1. Cor. 6.9. 10.11. Luk. 24.47.

B 1. Job. 1.8, If we say we haue no sin, we deceiue
our selues, & the truth is not in vs. 9, If we acknow-
ledge our sins, he is faithful & iust, to forgiue vs our
sins, & to cleanse vs, from al vniighteousnes, 10, If
we say that we haue not sinned, we make him a li-
ar, & his word is not in vs. Job. 9.41. Rom. 3.9. to 24.

C Job. 17.3, This is life eternal, that they knowe
thee, to be the only very God, &c.

D Eph. 2.10, We are gods workmanship, created
in christ Iesus, vnto good works, which he hath or-
deined, that we should walke in thē. Tit. 3.8, Read
this testimony, in the letter (A) of this Ans. Tit. 2.11.
to the end. Eph. 5.8.10. 1. Pet. 2.9. & 3.10.11.12.
2. Ti. 2.13. Mat. 5.16. Esa. 1.16. to 18. Re. 6.11. to 13.

OB

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THE FIRST PART.

OF MANS MISERY.



OWE, to speake in order, of these
thre things.

*First, sel me, how thou knowest thine own
miserie?*

By the Lawe of God, rightly under-
stood A.

A Rom. 3.20. By the works of the Lawe, shall no
fleshe bee iustified in Gods sight : for by the Lawe
commeth the knowledge of sinne , Rom.5.20. & 7.
9.10.13. Gal.3.19.

4 What doth the Law of God, require of vs?

This, the Scripture doth brycely teach vs. *Leuit.*
19.18. *Deut.*6.5. *Matt.*22.37.38.39.40. *Mar.*12.
29.30.31. *Luc.*10.27. *Rom.*13.9. *Gal.*5.14. *Iam.*2.8;
saying; Thou shalt loue the Lord thy God, with al thy
heart, with all thy soule, with all thy thought, and
with all thy strength: this is the first and greatest
commaundement, and the second is like unto it;
Thou shalt loue thy neighbour as thy selfe. On
these two commaundementes, hangeth the whole
Lawe and the Prophets.

5 What manner of loue, of God, is here required?

Such as is meete for God, that is, *What we ac-*
knowledge him to bee both our most mighty Lord A,
and our most louing Father B, *& also our most mer-*
ciful saviour C: Wherfore, with his loue is ioined,
both reverence to his maiesty D, and obedience to his
wil E, *& also an assured trust in his goodnes* F.

Gij

A Gen.

A Gen. 17.1, The Lord appeared vnto Abraham, & said vnto him, I am god al-sufficient, (or Almighty) walke before mee, & be thou vpright. Luk. 1.37, With God shall nothing be vnpossible. Zach. 8.6.

B 2.Cor. 6.18, I will be a Father vnto you, & yee shal be my sonnes and daughters, saith the Lorde Almighty. Gal. 3.26, Yee are all the sonnes of God, by faith in Christ Iesus. Rom. 10.12, He that is Lord ouer all, is rich vnto all, that call vpon him. Jer. 31.1.2.3.4. 1.Iob. 3.1.2. Mat. 6.35.to the end.

C Titus. 3.3.to 9. Read this testimony in the letter (A) of the second Answ. 2.Tim. 1.9.10. 1.Iob. 4.9.10.

D Mal. 1.6, A son honoreth his father, and a servant his master. If then I be a father, where is mine honor? And if I be a master, where is my feare, saith the Lord of hosts, vnto you? Pro. 14.2, He that walketh in his righteousnes, feareth the Lorde: but hee that is leud in his waies despiseth him. 16, A wise man feareth, and departeth from euil: but a fool rageith, and is carelesse. Phil. 2.12. Deut. 6.2. Mat. 10.28. Psal. 96.7.8.9. Pro. 9.10.

E 1.Sam. 15.22. Hath the lord as great pleasure in burnt offrings, and sacrifices, as when the voice of the Lord is obeied? Behold, to obey is better thā sacrifice, & to harken, is better than the fat of Rams: 23, For rebellion is as the sinne of Witchcrafte, and transgression is wickednesse, & idolatry. Iob. 14.15. If yee loue me keepe my commaundements. 23. If any man loue me, hee wil keepe my word. 24, Hee that loueth me not, keepeth not my words, and the woord which yee hear, is not mine, but the fathers which sent me, Esa. 1.19.20.

F Heb.

Heb. 10.22, Let vs draw near with a true heart, in assurance of faith, sprinckled in our hearts, from an euil conscience, and washed in our bodies, with pure water. 23, Let vs keepe the profession of our hope, without wauering, for he is faithful that promised. 1. Pet. 5.7, Cast all your care vpon God: for he careth for you. Psal. 125.1, They that trust in the Lord, shal be as mount Syon, which cannot be remoued, but remaineth for euer. Jer. 17.5.6.7.8. Psa. 18.2.3.30. and 115.9.10.11. and 22.4.5.

G What is meant by al the hart, al the soul, al the thoughts, and all the strength?

Such a feruent & vnfeigned loue, as that we should not at anie time A, suffer in our selues any the least motions, thoughtes, desires, meanings, words, behauiors, gestures, or deedes, that may be any whit disagreeing with the loue of God, or with his word B. For we should loue God, moze dearely, than any thing in the whole worlde , yea , moze dearely than our owne selues C.

A Ezecl. 18.24, If the righteous turne away from his righteousness, & commit iniquity, and do according to all the abominations, that the wicked man doth, shal he liue? Al his righteousness that he hath done, shal not be mentioned: but in his transgressiōn that hee hath committed, and in his sin that hee hath sinned, in the shal he dy. **Apo. 2.4**, I haue somewhat against thee , because thou hast left thy first loue. **5**, Remember therefore from whence thou art faine, & repent, and doe the first works: or else I wil come against thee shortly , & wil remoue thy candlestick, out of his place, except thou amend. **Apo. 3.**

15. I know thy works, that thou art neither colde, nor hoat: I would thou werest colde or hoate. 16, Therefore because thou art lukewarm, and neither cold, nor hoat, it wil come to passe, that I shal spew thee out of my mouth. *Tu. 2.14.*, Christ gaue himselfe for vs, that he might redeem vs from al iniquity, and purge vs, to be a peculiar people vnto himselfe, zealous of good works. *Rom. 12.9.*, Let loue be without dissimulation. Abhorre that which is euil, and cleave vnto that which is good.

B 1. *Thes. 5.22.*, Abstain from al appearance of euil. *Iude 23.*, Hate, euen the garment, spotted by the flesh. *James 1.26.*, If any man amongit you seemeth religious, & restraineth not his tong, but deceiueth his owne hart, this mans religion is vaine. 27, Pure religion, and vndefiled before god euен the father, is this, to visite the fatherlesse, and widows in their aduersity, and to keepe himselfe vnspotted of the worlde. *Mar. 7.21.*, Out of the heart of men proeede euil thoughtes, adulteries, fornications, murders, 22, Theftes, courteousnesse, wickednesse, deceit, vncleannessse, a wicked ey, backebiting, pride, foolishnes. 23, Al these euil things come frō within, and defile a man. 1. *Iob. 5.3.*, This is the loue of God, that we keep his cōmandements; & his commandemēts are not grieuous. *Mat. 5.27. to 31.* *Ia. 2.10.*, *Dout. 27.26.*, *Gal. 3.10.*, *Act. 8.22.*, *Wisd. 1.1. to 12.*

C *Luk. 14.26.*, If any man comie to me, & hate not his father, and mocher, and wife, and children, and brethren, and sisters: yea and his owne life also, hee cannot be my Disciple, 27, And whosoeuer beareth not his croſſe, and commeth after me cannot

Sed my Disciple. *Matth. 5.39.* joyneth saith
"What manner of loue of our neighbour is here comanded?"
That we should not do any thing to our neighbour,
nor say, nor think any thing of him, which wee would
not willingly haue another to doe vnto our selues, or
to say or to think of our selues A.

A *Mat. 7.12.* Whatsoever yee would that men
should doe vnto you, euuen so do yee vnto them: for
this is the law and the Prophets. *Iob. 13.34.* A new
commandement giue I vnto you, that ye loue one
another; as I haue loued you, that yee also loue one
another. *I. Iob. 3.18.* Let vs not loue in woord, nei-
ther in tong only, but in deed, and in truth. *I. Corin-*
13.1. to the end. *Rom. 13.8.9.10.*

8 Whom are we to account our neighbour?

Al men; yea euuen our enemies A.

A *Gal. 6.10.* Let vs do good vnto al men, but es-
pecially vnto them, which are of the household of
faith. *Mat. 5.44.* Loue your enemies: blesse them that
curse you: do good to them that hate you: and pray
for them, which hurt you, and persecute you &c. *Rom. 12.19.* Auenge not your selues, but giue place
vnto wrath: for it is written, Vengeance is mine: I
wil repay saith the lord. *20.* Therefore, if thy enemy
hunger, feed him: if he thirst, giue him drink: for in
so doing, thou shalt heap coals of fire on his head.
21. Bee not ouercome of euill, but ouercome euill
with goodnes. *Pro. 25.21.22. Luk. 10.25.20.38.*

9 Are thou able perfectly to keepe all these things?

No A. If so, by nature. I am wholly inclined to the
barres of god, and of my neighbours.

A *Ecc. 7.22.* Surely, ther is no man iust in the earth.

that dooth good, and sinnewt not. Rom. 3.9. We have already provoud, that all, both lewes & gentiles are under fance. 23. For there is no difference, for all haue sinned, and are deprived of the glory of God. Rom. 5.12. and 11.32. Gal. 3.22.2. Chron. 6.36. Esa. 53.6. and 64.6.7.1. Job. 1.8.9.

B. Rom. 3.10. When we were enemies, wee were reconciled to God, by the death of his sonne Rom. 8.7. The wisedome of the flesh is enuy against God, for it is not subiect to the law of God, neither indeed can be. Tit. 3.3. Wee were in times past, vnwise, disobedient, deceived, seruynge the lusts & diuerse pleasures, living in malitiousnesse, and enuy, hateful, and hating one another. Ephes. 2.1.2.3.

10 Did God then, create, and make man, so wicked and pernicious?

A. He verily created him good, and according to his owne image: that is, endued with true righteousnes, and holines, that he might rightly know God his creature, from his heart loue him, and live with him for ever blessed, and that to setue and praise him C.

A. Gen. 1.31, God sawe all that he had made, and loe, it was very good. Mark. 7.37. Ecclesiastes. 39.16.33.

B. Gen. 1.36, God said, let vs make man in our image, according to our likeness. 27. Thus God created the man in his image: in the image of God created he him: he created them, male and female.

C. Ephes. 4.24, Put on the new man, which after God, is created in righteousness, and true holiness.

Col. 3.10, Which is renewed in knowledge, after the image of him, that created him. 2. Cor. 3.18, We all behold

MISERY.
Behold, as in a mirror, the glory of the Lord, with
open face, and are changed into the same image,
from glory, to glory, as by the spirit of the Lord.
Eccles. 7.31, Only loe, this haue I found, that God
made man righteous: but they haue sought manie
inuentions. *Proverb. 16.4*, The Lord hath made all
things, for his own sake. *Gen. 2.15*, Then the Lord
ooke the man, and put him in the garden of Eden,
that he might dresse it, & keepe it. *16*, And the Lord
God commaunded the man, saying: thou shalt eat
freely of euery tree of the garden. *17*, But of the tree
of knowlge of good & evill, thou shalt not eate of
it: for in the day that thou eatest thereof, thou shalt
die the death. *Gen. 2.17*. Read this testimony in
the fourth answer. *Deut. 10.20*, & *Mat. 4.10*, Thou
shalt woorship the Lord thy God, and him only
shalt thou serue.

2.1. *Frō whēcē thē, sōmethis wickednes of mās nature?*
From the fal, & disobedience, of our first parents,
Adam, & Eve: hereby, our nature is so corrupted,
that we are al concieved, and boorne in sinne.

A. *Gen. 3.6*, So the woman, (seeing that the tree
was good for meat, & that it was pleasant to the eyes,
& a tree to be desired, to get knowlge) took of the
fruit thereof, & did eat, & gaue also to her husband
with her, & he did eat. *7*, Then the eyes of them both
were opened, & they knew that they were naked,
& they sewed figtree leaues together, & made thē
selues breeches. *8*, Afterwarde they heard the voice
of the Lord God, walking in the gardē, in the coole
of the day, & the man and his wife hid themselues,
from the presence of the Lord God, amongst the

treess

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trees of the garden. 9, But the Lord God called to
the man, and saide vnto him, where art thou? 10,
Who saide, I heard thy voice in the garden, and
was affraide; because I was naked, therefore I hid
my selfe. 11, And he saide, who told thee that thou
wast naked? Hast thou eaten of the tree, whereof I
commaunded thee, that thou shouldest not eat? 12,
Then the man said, the woman which thou gauest
to bee with me, she gaue mee of the tree, and I did
eat. 13, And the Lord God saide to the woman,
whie hast thou doone this? And the woman saide,
the serpent beguiled me, & I did eat. 16, Vnto the
woman hee saide, I will greatlie encrease thy sor-
rowes, and thy concepions; in sorrow shalt thou
bring forth children, and thy desire shall bee sub-
iect to thy husband, and hee shall rule ouer thee.
17, Also to *Adam* hee saide, because thou hast obeied
the voice of thy wife, and hast eaten of the tree,
(whereof I commaunded thee saying, thou shalt
not eate of it) cursed is the earth for thy sake: in sor-
row shalt thou eate of it, al the daies of thy life. 18,
Thornes also and thistles shal it bring forth to thee,
and thou shalt eate the hearb of the field. 19, In the
sweat of thy face, shalt thou eate bread; till thou
turne to the earth: for out of it wast thou taken, be-
cause thou art dust, and to dust shalt thou returne.

Rom. 5. 12, By one man sin entred into the worlde,
and death by sinne, and so death went ouer al men:
forasmuch as all men haue sinned. 14, Death raigned
from *Adam*, to *Moses*, euuen ouer them al-
so that sinned not after the like maner of the trans-
gression of *Adam*, which was the figure of him
that

that was to come. 15, But yet the gift is not so, as
 is the offence; for if through the offence of one, many
 bee dead, much more the grace of God, and the
 gifte by grace, which is by one man Jesus Christ,
 hath abounded vnto many. 16, Neither is the gifte
 so, as that which entered in by one that sinned: for
 the fault came of one offence vnto condemnation:
 but the gift is of manie offences vnto justification.
 17, For if by the offence of one death raigned tho-
 rough one, much more shall they, which receive
 the abundaunce of grace, & of the gift of righte-
 ousnesse, raigne in life through one, that is, Jesus
 Christ. 18, Likewise then as by the offence of one,
 the fault came one al me, to cōdemnation, so by the
 iustifieng of one, the benefit abounded, toward all
 men, to the iustificatiō of life. 19, For, as by one mans
 disobedience, many were made finners, so by the ob-
 ediēce of one, shal many also be made righteous.
 B. Psal. 51.5, Behold, I was borne in iniquity, &
 in sinne hath my mother conceiued mee. Gen. 5.3, 3
 Adam liued an 100, and 20, yeares, and begate a
 child in his owne liknesse, after his image, and cal-
 led his name Sheth. Job. 3.6, That which is borne of
 the flesh; is flesh: & that which is born of the spirit,
 is spirit. Mat. 7.15, & 21. Job. 14.4, & 15.14.16.
 22 But are we so greatly corrupted, that we are alto-
 gether unmete to do any thing wel, & prone to ad vices? (B.
 Ye truly A: except we be by þ holy ghost regenerated
 A. Job. 3.6, Read this, in the letter (B), of the 11.
 Ans. Gen. 6.5, Al the imaginatiōs of the thoughts of
 mans hart, are only euil cōtinually. Ep. 2.1, Ye were
 dead in trespasses, & sins, 2, Whercin, in times past
 yee

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ye walked according to the course of this world, & after the prince that ruleth in the aire, even the spirit that now worketh in the children of disobedience, 3, Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the wil of the fleshe, & of the mind, & were by nature the children of wrath, as wel as others. Rom. 8.7. Read this in the letter (a), of the 9. Ann. Gen. 8.21. Ephes. 4.17. 18. 19. Colos. 2.13. 1. Job. 3.12. Pr. 1.16. and 2.14. Esa. 29.13. and 58.2. 3. 4. Psal. 36. 1. 2. 3. 4. Rom. 1.18. to the end.

B Job. 3.5. Except a man be borne of water, & of the spirit, he canot enter into the kingdom of god. 1. Cor. 12.3. No man can say that Iesus is the Lord, but by the holy ghost. Exod. 31.13, & Ezech. 20.12. Keep ye my sabbaths; for it is a sign between me & you, in your generations, that ye may know, that I the Lorde doe sanctify you. Tit. 3.5.6, For we our selues also were in times past vniwise, disobedient, deceived, seruing the lusts & diuerse pleasures, living in maliciousnesse & envy, hateful, &c.

13. Dost not God then, do iniurie unto man, in requiring of him, in his law, things which he is not able to performe? For so God made man such an one, as that he was able to performe the a. But man, the diuel mouing him a, did, by his own disobedience, depryue both himselfe, & also, al his posterity, of those gifts of God c.

A Gen. 1.26. 27. Read this in the letter (b) of the 10. Ann. Ephes. 4.24, Colos. 3.10, Eccl. 7.31. Reade these testimonies, in the letter (c) of the 10. Ann.

B Gen. 3.1. Now the serpent was subtillier, thā any beast of the field, which the Lord God had made;

&

¶ he said vnto the woman , yea, hath God indeede
saide, yee shal not eate of euery tree of the garden? 2, And the woman said vnto the Serpent, we
eate of the fruit of the trees of the garden, 3, But of
the fruit of the tree, which is in the middest of the
garden, God hath saide, yee shal not eat of it, neit
her shall yee touch it, least yee dy. 4, Then the ser
pent saide to the woman, yee shall not die at all,
5, But God dooth knowe, that when yee shal eate
thereof, your eies shal be opened, and yee shall be
as Gods, knowing good and euill. 2. Cor. 11. 3.

C Gen. 3. 6. 7. 8. 9. 10. 11. 12. 13. 16. 17. 18. 19.
Reade this, in the letter (A) of the 11. Auns. Gen.
3. 22, And the Lord God said, behold, the man is
become as one of vs, to know good and euill. And
nowe least he put foorth his hande, and take also of
the tree of life, and eate & live for euer, 23, Therea
fore the Lord God sent him foorth, from the gar
den of Eden, to till the earth, whence he was ta
ken. 24, Thus hee cast out man, and at the east side
of the garden of Eden hee set the Cherubims, and
the blade of a swoorde shaken, to keepe the way of
the tree of life. ¶ Heereunto adde, Roman. 5. 12. 14. 15.
16. 17. 18. 19. out of the letter (A) of the 11. Auns. 2.
Esdra 3. 4. to 9. and ver. 21. 22. and cap. 4. 28. to 33.
and cap. 7. 48. Job. 14. 4. and 15. 14. 15. 16.

14. Doth God let this disobedience and falling away of
men go unpunished?

No verily, hee is in most fearefull sorte angry 1,
both for the originall sinne that is in vs, and also for
those sinnes, evien the least of them, which wee our
selues, though but once in all our liues, q that in the
smallest

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smallest thought that mate bee, doth commit hi; and of his most just judgement c, doth punish the same, both with temporal and eternal punishments, even as bee himself, Deut. 27.26. & Gal. 3.10, pronounceth: Euro-
pe to every one, which continueth not, in all thinges,

which are written in the book of the law, to do them d.

A. Heb.9.27, It is appointed unto men that they shall once dy, and after that commeth the iudgement. Rom.5.12.14.15.16.17.18.19, Reade this in the letter (a) of the 11. Ans. Ephes.2.3, Reade this in the letter (a) of the 12. Ans. Esai.59.1.2, Jerem.5.25, Deut.29.18.19.20.21.22.24, &c.

B. Rom.7.22, I delight in the law of God concerning the inner man; 23, But I see another law in my members, rebelling against the Law of my minde, & leading me captiuie, unto the law of sin, which is in my members. 24, O wretched man that I am, who shal deliver mee from the body of this death? 25, I thanke God through Iesus Christ our Lorde. Ro.5.12.14.15.16.17.18.19, Read this in the letter (a) of the 11. Ans. Ephes.2.3, Reade this in the letter (a) of the 12. Ans. Deut.27.26, & Gal.3.10, as in this answere it selfe, Lam.2.10, Whosocuer shall keepe the whole Law, & yet faileth in one point, is guilty of all. The testimonies following in the letter (b) of this answere, due serue also, for prooife of these two pointes.

C. For prooofs of this point, read the testimonies in the letters (b) & (c), of the Ans. next following.

D. Rom.6.23, The wages of sin, is death, Gen.3.16.17.18.19, Read this, in the letter (a), of the 11. Ans. Ge.3.22.23.24, Read this, in the letter (c) of the 13.

Answ.

MISERIA. 66.14, They shal go forth, & look vpon the carcases of men, that haue transgressed against me; for their worm shal not dy, neither shal their fire be quenched, & they shal be an abhorring vnto al flesh. Apo. 21.8, the fearful & vnbelieuing, & the abominable, & murderers, and whoremongers, and sorcerers, and Idolaters, & al liars, shal haue their part, in the lake, which burneth with fire and brimstone, which is the second death. Mat. 25.46, These shal go into eulasting paine. Herewito also do belong the testimonies, in the letters (A) and (B) of this aunc. Dan. 12.2. Den. 28.15. to the end. 2. Kmg. 17.1. to 25. & 25.1. to the end. Mat. 25.41. 2. 7 bes. 1. 7. 8. 9. Apoc. 19.20. &c. 20.10. 14. Esa. 30.33. Mat. 3.10. 12. 15. But, is not God then mercifull?

He is indeed merciful A, but yet so, that he is also just B. Wherfore, his iustice requireth, that that which hath bin committed, against the highest maiestye of god should bee punished with the highest, that is, with eulasting, & unspeakable punishments, & torments, both of soule, and bodie C.

A Exod. 34.6, The Lord passed before his face, & cried, the Lord, the Lord, strong, mercifull, & gracious, slow to anger, & abounding in goodnes & truth: 7, Reseruing mercy, for thousandes, forgiuing ini-
quity, and transgression, and sinne. Psal. 86.15. and
103.8, 11.13.17.18. and 145.8. 2. Corins. 3.3.

B Exod. 34.7, And not making the wicked innocent, visiting the iniquity of the fathers, vpon the children, & vpon childrens, childe, vnto the third & fourth generatiō. Ps. 145.17, The lord is righteous in all his waies, & holy in all his workes. Den. 32.4.

Perfect

PERFECTION
Perfect is the work of the Almighty God: for all his
ways are judgement. God is true, and without wickednes: iust and righteous is he.

C. *Exod. 34.7*, As in (a) next before. *Psal. 5.5*, The
foolish shal not stand in thy sight: for, thou hatest al
them that work iniquity. *Psal. 1.5*, The wicked shal
not stand in the judgement, nor sinners in the assem
bly of the righteous. 5, For, the Lord knoweth the
way of the righteous, and the way of the wicked
shall perish. *Matt. 13.40*, As tares are gathered and
burned in the fire, so shall it bee in the ende of this
world. 41, The son of man shal send forth his An
gels, and they shall gather out of his kingdome, all
things that offend, and them which doe iniquitie,
42, And shal cast them into a furnace offire. There
shall bee wailing and gnashing of teeth. *Dan. 12.2*,
They that sleep in the dust of the earth, shal awake,
some to everlasting life, and some to shame, and
perpetual contempt. *Dan. 29.18*, There shold not
be amongst you, any roote, that bringeth forth gal
and wormewood, & 9, So that when he heurthe the
words of this curse, he blesse or flatter himselfe, in
his hart, saying: I shal haue peace, although I walk
according to the stubburnesse of mine owne hart,
thus adding drunkennes to thirst: 20, The Lord wil
not be mercifull on to him, but the, the wrath of the
lord, & his lemons, shal smoke against that man, &
every curse that is written in this book, shal light v
pon him, & the lord shal put out his name, from un
der Heauen. 21, And the lord shal separach him vnto
evil, out of al the tribes of Israel, according to al the
curses of the couenant, &c. 2, *Corin. 6.14.15*.

THE

CONTINUATION OF THE SECOND PART OF
A TREATISE
OF MANS DELIVERANCE.

16



BEING then, that by Gods inf
iudgements, we are subject to such,
both temporall; and eternall punis
hments: Whether there any way or
means left, whereby, we may be deli
vered, from these punishments, and
reconciled unto God?

God wil haue his justice satisfied A; wherefore, of
necessity, either by our selues, or by some other, we
must satisfie the same B.

A. Exod. 34.7. The Lord wil not hold him guiltles
that taketh his name in vaine: Exod. 34.7, Neither
wil he make the wicked innocent. Pro. 17.15, Hee
that iustifieth the wicked, and he that condemneth
the iust, euen they both, are an abomination to the
Lord. Nahum. 1.3, The Lord wil not surely cleare
the wicked.

B. Gen. 2.17, Read this, in the 10. Answere, and in
(c). Gen. 3.19, Read this, in the letter (A) of the 11.
Answere. Rom. 3.4, Let God be true, and euery man
a liar, as it is written. Psa. 51.4, That thou mightest
be iustified in thy words, and ouercome when thou
art judged.

37. Can we, by our selues, satisfie the same?

No, not any whit at all, but rather every day in
crease the debt A.

A. Mat. 6.12, Forgiue vs our debts, as we also for
giue our detters. Estat. 64.6, Wee haue all beeene as
an vncleane thing, & al our righteousnes is as filthy

H clouts,

clouts & we al do fade like a leafe, & our iniquities
like the winde haue taken vs away, 7. And there is
none that calleth vpon thy name, neither that stir-
geth vp himselfe, to take hold of thee. Job.9.2, How
should man cōpared vnto God, be iustified? 3, If he
shoulde dispute with him, hee coulde not answere
him, one thing of a thousand. Ephes.2.1.2.3, See
this, in the 12. Aunc. and in (A). Psal.19.1 2. Proverb.
24.16. Job.15.1 3. 16.

18. Is any creature, either in heauen, or earth, being on-
ly a creature, able, to satisfie for vs?

A. None at al: For first, God wil not punish in any other
creature, the sin, which man hath committed A: Next,
then which is only a creature, is not able to beare the
wrath of God against sin, & to deliuer others fro it n.
A. Heb.2.14.15, Reade this, in the 1. Aunc. in (B).
Gal.4.4.5. Rom.8.3.4.

B. Psal.130.3, If thou O Lord streitly markest in-
iquitie, O Lord, who shall stand? Nahum.1.4, He
rebuketh the Sea, & drieth it, & he drieth vp all the
rivers: Basan is wasted, & Carmel, and the flower of
Lebanon is wasted, 5, The mountains tremble for
him, & the hilles melt, & the earth is burned at his
sight, yea the world & al that dwel therein. 6, Who
can stand before his wrath? Or who can abid in the
fiercenes of his wrath? His wrath is powred out like
fire, and the rocks are broken by him. Psal.18.7.8.
Ier.10.10. Apoc.6.16.17. Luk.22.44.

19. What manner of mediator & redeemer then, is to
be sought out?

Such an one verily, as is true ma, & perfectly iust, &
yet notwithstanding, of greater power, than al crea-
tures

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tates, that is, which is also true & very God A.

A. 1. Cor. 15. 21, Since by man came death by man came also the resurrection of the dead. Jer. 23. 5, Behold, the daies come saith the Lord, that I wil raise vnto David a righteous branche, and a King shall raigne & prosper, & shal execute iudgement & iustice in the earth. 6, In his daies Iuda shal be saved, & Israel shal dwel safely, & this is the name, whereby they shal cal him, The Lord our righteousness. Esay. 9. 6, Vnto vs a child is born, & vnto vs a Sonne is given: & the gouernement is vpon his shoulder, & he shall call his name wonderfull, counseller, the mightie God, the everlasting Father, the Prince of peace. Esay. 7. 14. and t. M. urbem. 1. 10. to 24, Beholde, the Virgine shall concue and beare a Sonne, & she shall call his name Immanuel, that is, God with vs. Esay. 33. 22. and 53. 12. 1. Corin thians. 19. 25. Romane. 8. 3. 4. Galatians. 4. 4. 5. Hebr. 7. 15. 16. 26. b. Why is it necessary, that he shoulde bee true man, and also perfectly iust? and do good to others

Because the iustice of god requireth, that the same nature of man, which hath sinned, shoulde it selfe pay for the sinne a: and that he who is himselfe a sinner, shoulde not pay for others b.

A. Rom. 5. 12. 14. 15. 16. 17. 18. 19, Reade this, in the 11. Aunis. in (A). Ezech. 18. 4. 20, The same soule that sinneth, shal die. Deut. 24. 16. Jer. 31. 30.

B. 1. Pet. 3. 18, Christ hath once suffered for sins, the just, for the uniusit, that he might bring vs to God, & was put to death concerning the flesh, but was quickened in the spirit. Read the testimonies of the 19. Aunis.

21 Why must he be withall also, very God?

A. That by the power of his Godhead, he might be
able in his feliche, or man-hooode, to beare the burden of
Gods wrath &c; & to recover for us, & restore vnto vs,
righteousnes & life, which we through sin had lost.

A. *Esay. 53.8.* For the transgression of my people,
was he plagued. *Actes. 3.24.* God raised vp Christ,
vloosed the sorrowes of death, because it was vn-
possible that he shold be holden of it. *Luke. 22.44.*
Iesus being in an agonie, praied the more earnest-
lie, and his iweare was like droppes of bloud, trick-
ling downe to the ground. *1. Pet. 3.18.* Reade this,
in the 20. Annas in (b). Reade the testimonies of the
12. Annas in (a). *Mat. 27.46.*

B. *I. Job. 1.2.* The life appeared, and we haue seene
it, and bare witnesse, & shewe vnto you the eter-
nall life, which was with the Father, and appeared
ynto vs. *Job. 1.4.* and *3.16.* and *2. John. 4.9.* In this ap-
peared the loue of God, towarde vs, because God
sent his onelie begotten Sonne, into the woordle,
that wee might liue through him. *10. Heerein is*
loue; not that we loued God, but that he loued vs, &
sent his sonne to be a reconciliation, for our sinnes.
John. 11.25. I am the resurrection, and the life (faith
Christ): he that beleueth in me, though hee were
deade, yet shal he liue. *26.* And whosoeuer liueth &
beleueth in mee, shall never die. *Rom. 8.2.* The
Lawe of the spirite of life which is in Christ Iesus,
hath freed mee from the Lawe offinne, & of death.
34. For (that shal was impossible to the Lawe, in as
much as it was weake, because of the flesh) God
sending his owne Sonne, in the similitude of sinne-

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full flesh; & for sinne, condemned sinne in the flesh,
¶ That the righteousnesse of the Lawe, might bee
fulfilled in vs, which walke not after the fleshe, but
after the spirit. *John. 3.21.24.26. Esay. 53.11. Actes.*
20.28. Dan. 9.24.

32 But who is that Mediator, which is both true God,
true man, and perfectly iust withall?

Our Lord Jesus Christ A; who i. *Cor. 1.30.* is, of
God, made vnto vs, wisdome, righteousness, sancti-
fication, and redemption.

A *Luk. 2.10.* I bring you tidings of great ioy, that
shalbe to al the people: i i, That is, that vnto you is
born this day, in the City of *Dauid*, a Sauoir, which
is Christ the Lord. *Mat. 1.23.* Shee shal bring forth
a Sonne, and thou shalt cal his name, *I e s u s*; for he
shall sauue his people from their sinnes. i. *Tim. 1.15.*
and 3.16. *Colos. 1.19.20. Act. 4.12. Job. 3.16. & 4.25.*
26. Esay. 54.5.

33 How knowest thou this?

B By the Gospell which God first opened, in para-
dice A; and afterwardes, sp̄read abroad, by the Patri-
arks and Prophets B: and shadowed out by the sacri-
fices, & other ceremonies of the Lawe C: & hath last
of al fulfilled by his onely begotten Sonne D.

A *Gen. 3.15.* I wil put enmity betweene thee, and
the woman, and betweene thy seede, & her seede: he
shal breake thy head, & thou shalt bruse his heel.

B *Gen. 22.18.* In thy seede, shall all the nations of
the earth bee blessed. *Act. 10.43.* Al the Prophets
doe giue witnesse vnto Christ, that through his
name, al that beleue in him, shal receiuē remission
offinnes. *Gen. 18.17.18.19. & 49.10. Rom. 1.2. & 3.*

21. *Heb. 1.1. At. 3.22. to 26. Luk. 34.25.26.27.*

C *Iob. 5.46.*, Moses (saith Christ) wrote of me, *Colof. 2.16.*, Let no man condemne you, in meate & drinke, or in respect of an holy day, or of the new-moone, or of the Sabbath daies, 17, Which are but a shadowe of thinges to come: but the body is in Christ. *Heb. 10.1.*, The Law hauing the shadow of good thinges to come, and not the very image of the thinges, can never with those sacrifices, which they offer yeare by yeare continually, sanctifie the commers thereunto. *Heb. 4.2. & 8.4.5. & 9. 1. to 11.*, *Gal. 3.24. & 4.1.2.3.4.5.* *Iob. 3.15.16.* *1. Cor. 5.6. 7.8. & 10.1.2.3.4.* *Eph. 1.9.18. to 22.* *Zach. 14.16.17.* *Ier. 33.18.* *1. Sam. 2.35.*

D *Rom. 10.4.*, Christ is the end of the Lawe, for righteousness, vnto every one, that belieueth. *Iob. 19.30.*, When Iesus had receiuied of the vineger, he said, it is finished, and bowed his head, and gaue vp the Ghost. *2. Cor. 1.20.*, All the promises of God, in Christ, are yea, and are in him, Amen, vnto the glory of God. *Gal. 4.4.*, When the fulnesse of time was come, God sent forth his sonne, made of a woman, & made vnder the Law, 5, That he might redeeme them, which were vnder the Lawe, that we might receiue the adoption of the Sonnes. *Ephes. 2. 13. to the end.* *Colof. 2.13.14.15.* *Heb. 10.1. to 19. 24.* Is saluation, then by Christ, restored vnto al them, which perished in Adam?

Not to all: but to then onely, who by a true faith, are grafted into him, and do embraze his benifits 1.

A *Iohn. 3.18.*, He that belieueth in the Son, shall not bee condemned; but hee that belieueth not, is

con-

condemned already, because he belieueth not, in
the name of the only begotten son of God. 36. He
that belieueth in the Sonne, hath everlasting life,
& he that obedieth not the son, shal not see life, but
the wrath of God abideth on him. *Job. 1.12. &c 3.*
36. Rom. 1.16. and 4.3. and 11.20. Heb. 4.2. Jam. 2.
23. Apoc. 21.7. 8. Psal. 2.12. Habak. 2.4. Esa. 7.9.
25. What is faith?

It is not only a knowledge, whereby I do firmly
consent, vnto all thinges, which God in his worde
hath opened vnto vs *a*, but also an assured trusse *b*,
by the holy ghost *c*, through the ghespel, kindled in
my hart *d*, whereby I doe quietly rest in god, assur-
edly, determining, that not onely vnto others, but
euen vnto me also, remission of sinnes, eternall righ-
teousnesse, & life is giuen *e*, and that freely, of gods
mercy for the merites of Christ only *f*.

A *Heb. 11.1.* Faith is the ground of things which
are hoped for, and the euidence of thinges which
are not seene. 3, Through faith wee vnderstand
that the world was ordeined by the word of God,
so that the thinges which wee see, are not made of
thinges which did appeare, *Col. 2.2.* That their harts
might be comforted, & they knit together in loue,
and in al the riches of the full assurance, of vnder-
standing, to knowe the mystery of God, euen the
Father, and of Christ. *Job. 17.3. Jam. 2.19. Gal. 3.16.*
20. Ephes. 1.16. 17.18. Rom. 10.10. 14.17.

B *Heb. 10.22. 23.* Read this in the 5. Quam. in (*r*).
Colos. 2.2. As in (*A*) next before. *Rom. 4.16.* There-
fore it is by faith, that it might come by grace, &
the promise might bee sure, to all the seede, not

so that chiefly which is of the Lawe, but also so that
which is of the faith of *Abraham*, who is the father
of vs all, 17. (As it is written, I haue made thee a
father of many nations) even before God , whom
he beleuued, who quickneth the dead, and calleth
those thinges which bee not as though they were,
18, Which *Abraham* aboue hope, beleuued vnder
hope , that he shoulde bee the Father of many nati-
ons; according to that which was spokē vnto him,
So shall thy seede be. 19, And he not weake in the
faith, considered not his owne body , which was
now dead , beeing almost an hundred yeares olde,
neither the deadnesse of *Saraes* wombe: 20, Nei-
ther did he doubt of the promise of God, through
vnbeliefe, but was strengthned in the faith, & gaue
glory to god, 21, Being fully assured, that he which
had promised, was also able to do it: 22, And there-
fore it was imputed vnto him , for righteousnesse.
23, Now it is not written for him only ; that it was
imputed to him for righteousness, 24, But also for vs
to whō it shalbe imputed for righteousness, which
believe in him that raised vp *Iesus* our Lorde from
the dead. *Rom. 5. 1. & 8. 35. to the end. Iam. 1. 6. 7. 8.*
Eph. 3. 12. Job. 1. 2. 15. 16. & 19. 25. 36. 27. 1. Thes. 1. 5.
C. *Eph. 2. 8.* Ye are saued by grace, through faith,
& that not of your selues, it is the gift of God. *Gal. 5.*
22, The fruit of the spirite is loue, ioy, peace, long-
suffering, gentlenesse, goodnesse, faith, 23, Meeke-
nesse, temperancy. 2. *Thes. 1. 11.* Wee pray alwaies
for you, that our God may make you worthy of his
calling, and fulfil al the good pleasure of his good-
nesse, and the work of faith, with power. *Math. 11.*

25. and 16. 15. 16. 17. & 13. 10. 11. Job. 3. 5. Luk. 24.
 45. Jer. 31. 33. Eze. 31. 19. 20. Phil. 1. 19. Ephes. 1. 16.
 17. 18. 19. Psal. 119. 18. 27. 33. 34. 35. 39. Act. 16.
 14. 1. Cor. 2. 7. to the end, and 3. 5. 6. 7.

D Rom. 10. 14. How shal they beleue in him, of whom they haue notheard? And howe shall they hear without a Preacher? 15, And howe shall they preach, except they bee sent? 17, Then faith is by hearing, and hearing by the woerde of God. Psalm. 119. 104, By thy preceptes I haue gotten vnderstanding; wherefore I hate all the wajes of falsehood. 1. Corintb. 1. 18, The preaching of the Crosse, is to thē that perish, foolishnesse: but vnto vs which are saued, it is the power of God: 21, For, seeing the worlde by wisedome, knew not God, in the wisedome of god, it pleased God by the foolishnesse of preaching, to sauе them, that beleue, Rom. 1. 16. Ephes. 1. 13. Psal. 119. 50. 93. Dens. 4. 10. and 17. 18. 19.

E Habak. 2. 4, Beholde, bee that listeth vppe himselfe, his minde is not vpright in him, but the iust shall liue by his faith. Rom. 5. 1, Then beeing iustified by faith, wee haue peace towardes God thorough our Lorde Iesus Christ. Matthew 9. 2, Lo, they brought vnto him, a man sicke of the palsey, lieng on a bed. And Iesus seeing their faith, faide to the sicke of the palsey, Sonne, bee of good comfort: thy sinnes are forgiuen thee, Ephes. 1. 7, By Christ we haue redemption, through his bloud, euen the forgiuenesse of sins, according to his rich grace: 8, Whereby he hath bin abundant towards vs, in al wisdome, and vnderstanding, 9, And hath opened

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opened vnto vs the mystery of his wil, according to his good pleasure, which he had purposed in him. *Rom. 7.23.24.25.*, Reade this in the 14. *Auns.* in (B) *Rom. 8.35.* to the end. *Ro. 4.16.* to 25, as in (B) next before. *2. Per. II. 10.*

F. *Ro. 3.24.* Al are iustified freely, by his grace, thorough the redemption that is in Christ Iesus, 25, Whome God hath set out, to bee a reconciliation, through faith in his blood, to declare his righteousnes, by the forgiuenesse of the sins that are passed, through the patience of God. *Ephes. 1.7.8.9.* as next before, in (E). *Gal. 2.15.* We which are Iewes by nature, and not sinners of the Gentiles, 16, Know that a man is not iustified, by the workes of the law, but by the faith of Iesus Christ: euen we, I say, haue beleued in Iesus Christ, that we might be iustified by the faith of christ, and not by the works of the law, because that by the works of the law, no flesh shall be iustified. *Rom. 9.15.16.* and 11.5.6.2. *Taw. 1.9.* *Tut. 3.4.5.* as in the 2. *Auns.* in (A).

26 What are those thinges which a Christian man must of necessary beleue?

All things which are promised vnto vs in the gospel (A): the sum whereof, is briesly conteined in the Apostles creed, which is, the catholick & undoubted faith of al Christians.

A *Ioh. 20.31.* These things are written, that ye might beleue, that Iesus is the Christ, the son of God, and that in beleauing, yee might haue life thorough his name. *Mat. 28.20.* Teach them to obserue al things whatsoeuer I haue commanded you. *Doutr. 29.39.*
27 Rebeare the same.

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111

I beleue in God, the fater, Almighty, maker of heauen and earth. And in Jesus Christ, his only son, our Lorde. Which was conceiued by the holy Ghost, borne of the virgine Mary. Suffered vnder Pontius Pilate, was crucified dead & buried, he descended into hel. The third day he rose again from the dead. He ascended into heauen and sitteth at the right hande of God the fater Almighty. From thence he shal come, to iudge the quick, and the dead. I beleue in the holy Ghost. The holy catholike Church, the communion of Saints. The forgiuenes of sinnes. The resurrectiōn of the body. And the life euerlasting. Amen.

28 *Into how many parts is this creede diuided?*

Into three parts. The first concerneth the eternal fater, and our creation. The second, concerneth the son, and our redemption. The third, concerneth the holy ghost, and our sanctification.

29 *Seing the essence of God, is but one only A, why namest thou these three; the Father, the Son, and the holy Ghost?*

A *Deut. 6.4, Hear O Israel, the lord our god, is lord only. Eph. 4.5, There is one lord, one faith, one baptism, 6, One God, & father of al, which is aboue al, and through al, and in you al. Deut. 32.39. Mar. 12. 29.32. Mal. 2.10. Ps. 18.3. Esa. 44.6. and 45.5.6. 1.*

Because, god in his word, hath so opened himselfe as that these three distinct persons, be that same one, true, and eternal God A.

A *Mar. 3.16, Jesus when he was baptised, came streight out of the water. And lo, the heauens were opened vnto him, & Iohn saw the spirit of God descending like a Doue, and lighting vpon him. 17, And lo, a voice came from heauen, saying, This is my*

my beloved Son, in whom I am well pleased. 1. Job. 5. 7. There are three, which beat record in heaven, the Father, the Worde, & the Holy Ghost: & these three are one. Esa. 42. 1. Behold, my seruant: I will stay vpon him: mine elect, in whom my soule delighteth: I haue put my spirite vpon him: he shall bring forth iudgement to the Gentiles. Tit. 3. 4. 5. 6. As in the 2. Kings. in (A). Gen. 3. 23. As in the 13. Kings. in (c). Luk. 1. 35, and 4. 18. & 24. 49. Gen. 19. 24. Psal. 33. 6. and 110. 1. Act. 2. 32. 33. 33. Esa. 61. 1. 2. Job. 2. 20. 22. 23. 27. Job. 1. 32. 33. 34. and 3. 34. & 14. 16. 26. and 15. 26.

Of the Father.

30. **V**HAT belieuest thou, when thou saiest, I believe in God, the Father, Almighty, maker, of heauen, and earth?

I do beleue that the eternal Father, of our Lord Jesus Christ, who, of nothing, hath created heauen & earth, with al things therein A: who also by his eternall counsell, and prouidence, doth uphold & gouerne the same B: Is, for Christ his sake, my God, and my Father C: In him therefore, I do so trust, and rest my selfe, as that I doubt not, but he will prouide for me, al thinges necessary both for my soule, & body D: and moreouer, that he wil turne al the euils, which, in this miserable life, he lai eth vpon me, unto my salvation E: Seing, y both he is able to do it, as an almighty God F: & also willing to do it, as a most bountiful Father G: A Psal. 33. 6, By the worde of the Lord, were the heauens made, and all the hoste of them, by the breath of his mouth. Actes. 14. 15, The liuing God made

made heauen, and earth, and the sea, and all things, that in them are. *Exod. 20.11*, as afterwards, in the fourth comandement, *Heb. 11.2*, as in the 25. *Aunc.* in (A). *Gen. 1.1.* to the ende. *Psal. 136.5.* & 148.3. 4.5.6. *Act. 17.24.* *Jerem. 10.12.* and 51.15.

B. *Psal. 115.3.* Our God is in heauen, hee dooth whatsoeuer he wil. *Amos. 3.6.* Shall there bee euill in a cittie, & the Lorde hath not doone it? *Heb. 1.3.* The sonne of God, beeing the brightness of the glory, and the engraued forme of his person, and bearing vp al things by his mighty worde, hath by himselfe purged our sinnes, and sitteth at the right hand of the Maiesty, in the highest places. *Rom. 11.36.* Of the Lorde, through him, and for him, are al thinges; to him be glory for euer: Amen. *Mar. 10.29.* Are not two sparowes sold for a farthing, and one of them shall not fall on the ground, without your father? 30. Yea, and al the heires of your head are numbred. *Psal. 104.1.* to 33, and 145.14 to 23 and 139.1. to 19. *Act. 2.23.* and 17. 27. 38. Read more in the *Aunc.* next following, in (x).

C. *Ioh. 1.12.* As many as receiuied Christ, to them he gaue power, to bee the sonnes of God, even to them that beleeue in his name. *Ephes. 1.5.* God hath predestinated vs, to bee adopted through Iesu Christ unto himselfe, according to the good pleasure of his will. *Rom. 8.15.16.* As in the first *Aunc.* in (x). *Esa. 63.16.* Doubtlesse thou art our father; though Abraham be ignorant of vs, & Israel know vs not, yet thou O Lord, art our father, and our redeemer; thy name is for euer. *Ier. 31.1.* *Gal. 4.4.* 14. 6.7, and 3.26. 3. *Cor. 6.18.* 1. *Ioh. 3.1.2.*

D. *Psal.*

D *Psal.55.23, & 1. Pet.5.7*, Cast thy burden vpon the Lorde, and hee shall nourish thee: hee will not suffer the righteous to fal for euer. *Psal.145.15*, The eies of all waite vpon thee, and thou giuest them their meate in due season. *16*, Thou openest thy hand, and fillest al thinges living, of thy good pleasure. *Mar.6.33*. Seeke ye first the kingdome of God, and his righteousness, & al these things shal be ministred vnto you. *Luk.12.22. to 33*. *Psal.104.27. 28*. *Gen.1.29.30, & 8.22*. *Eze.1.19*. *Deut.11.13. to 19*, & *28.1, to 15*. *Joel.2.12. to the end*.

E *Rom.8.28*, as in the first Auns. in (H).

F *Apoc.1.8*, I am Alpha and Omega, the beginning and the ending, saide the Lorde, which is, and which was, and which is to come, euен the Almighty. *Rom.10.12*, He that is Lorde ouer al, is rich vnto al, that cal vpon him. *Gen.17.1*, as in the 3. Auns. in (A). *Geh.18.14*. *Mattb.19.26*. *Luk.18.37.2*. *Cyp.6.18*. *Apoc.4.8*.

G *Mar.7.11*, If yee which are euill, can giue to your children good gifites, howe much more shall your father whiche is in heauen, giue good thinges to them that aske him? *Iam.1.5*, If any of you lacke wisedome, let him aske of God, who giueth to all men liberally, and reprocheth no man, and it shall be giuen him. *Mar.6.24. to the end*. *Rom.10.12*.

H *What is the providence of God?*

The almighty power of God, which is present in every place A, by which, as by an hand, he holdeth vp the governeth heauen & earth, with al creatures B: Insomuch, that the things which grow vpon the earth: in like manner also, rain, & drought, fruitfulness, & barrenness

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new, meat, & drinke c, health & sicknes d, riches, & pouer-
ty e; to conclude, al things do fal out, not by chance, or at
aduencure, but by his fatherly counsel and will f.

A. Act. 17.25, God is not worshipped with mens
handes, as though he needed any thing, seeing hee
giueth to al life, and breath, and all things, 26, And
hath made of one blood, al mankind, to dwel on al
the face of the earth, and hath assigned the times,
which wereordeined before , and the bondes of
their habitation, 27, That they shoulde seeke the
Lord , if so bee they might haue groped after him,
and sound him, though doubtlesse, he bee not farre
from every one of vs. 28, For in him, weelive, and
move, and haue our being , as also certaine of your
owne Poets haue said, for we are also his generati-
on. Jerem. 23.23, Am I a God at hande, saith the
Lorde, and not a God a farre off? 24, Can any hide
himselfe in searet places, that I should not see him,
saith the Lorde? Do not I fill heauen and earth, saith
the Lorde? 1.King.8.27.Epbes.1.23.

B. Heb.1.3, As in the 30. Ans. in (B).

C. Actes.14.17, God left not himselfe without
witnes, in that he did good, and gaue vs raine from
heauen, and fruitful seasons, filling our hearts with
foode and gladnesse. Destr.10.18, God doth righte
vnto the fatherlesse, and widdowe, and loueth the
straunger, giuing him foode and raiment. Lxx. 26.14,
If yee will not obeie mee, saith the Lorde,
19, I will breake the pride of your power, and
I will make your heauen as yron, and your earth
as brasse: 20, And your strength shal bee spent in
vaine : neither shall your lande giue her encrease,
neither

neither shall the trees of the lande, give their fruit.
Psal. 113.9, The Lord maketh the barren woman to dwell with a family, and a ioifull mother of children. *Genes. 20.17*, Abraham praied vnto God, and god healed Abimelech, and his wife, and his wōman Ieruantes: and they bare children. *18*, For the Lord had shut vp euery wombe, of the house of Abimelech, because of Sarah, Abrahams wife. *Ierem. 5.24*, *Psal. 127.3*, and *128.3.4.6.1*. *Sam. 1.5.19.20*. *Genes. 8.22*, and *26.1.2*, and *28.20.21*. *Mar. 6.11*.

D *Deutron. 32.39*, Be holdē now, for I am hee and there is no Gods with me: I kill, and giue life: I wound, and make whole: neither is there any, that can deliuere out of my hand. *1. Sam. 2.6*. *Exod. 15.26*, *Job. 9.3.6.7*.

E *1. Sam. 2.7*, The Lord maketh poor and maketh rich: bringeth lowe and exalteth. *Psal. 113.7.8*, and *75.6.7*, and *107.23.10.42*. *Deutron. 8.18*, and *28.1.10*, *15*. *Gen. 24.35*, and *33.11*. *Job. 1.21*. *Pro. 32.2*.

F *Pro. 16.33*, The lot is cast into the lap; but the whole disposition thereof is of the Lorde. *Ezai. 45.7*, I forme the light and create darknesse; I make peace, and create euill: I the Lorde doe all these things. *Lament. 3.37*, Who is hee that saith, and it commeth to passe; and the Lord commaundeth it not? *2. Sam. 12.11*, Thus saith the Lord, behold, I will raise vp euill against thee, out of thine owne house, and will take thy wiues, before thine eies, and will give them vnto thy neighbour, and he shal ly with thy wiues, in the sight of this funne. *12*, For thou diddest it secretly: but I will doe this thing before al Israel, and before the sunne; *2. Sam. 16.21*. *Achi-
tophel*

Appl'd said vnto Absalom, Goe in to thy fathers concubines, which he hath left, to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the hands of al that are with thee shal be strong. 22, So they spread *Absalom* a tent vpon the top of the house, and *Absalom* went in to his fathers concubines, in the sight of Israel. *Psa. 135.6,* *Whatsoever pleased the Lord, that did hee in heauen and in earth, in the sea, and in all the depths.* *Gen. 37.28,* *They drewe forth, and lifted Joseph out of the pit, and sold him unto the Ismaelites, for twenty peeces of siluer: who brought Joseph into AEgypt.* *Chapter 45.7,* *God sent me before you, to preserue your posterity in this land, and to saue you aliue by a great deliuernce.* 8, Now then you sent not me hither, but God, who hath made me a father vnto Pharaon, and Lord ouer all his houses, and ruler throughout all the lande of AEgypt. *Act. 4.27,* *Doubtless, against thine holy Sonne Jesus, whom thou haddest annointed, both Herode, and Pontius Pilate, with the Gentiles, and the people of Israell, gathered themselues together,* 28, *To doe whatsoever thine hand, and thy counsell had determined before, to be doone.* *2.Sam.16.3. to 12. and 24.1.11.12.13.15.17. 1.Kmg.22.19. to 24. Exod. 21.12.13. Ezecl. 14.9. Job. 1.12. and 14.1.5. Mat 8.31.32. Esa. 63.17.*

92 *What doth this knowledge of the creation, and prudence of God profit vs?*

That, in aduersity, wee may be patient: in prosperity, thankesful: and for the tyme to come, have our whole trust in God, our most faithful father et

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31

knowing

knowing assuredly, that nothing can draine vs away
from his loue d, soasmuch as al creatures are so in
his power, that without his pleasure, they can do no
thing, no not so much verily as moue themselves v.

A *Heb.10.36*, Yee haue neede of patience, that
after yee haue doone the will of God, ye might re-
ceive the promise. *Luk. 21.19*, By your patience,
possesse your soules. *Rom.5.3. Iam.1.2.3. and 5.7.*
~~10.12. Job.1.28. and 29.10.2. Pet.1.6. Colos.1.9.11.~~
Phil.4.5.11.12.13. 2.Thes.1.4. 1.Cor.4.11.12.13.
~~14.15.5.41.8.7.60. Esa.53.12. Luk.23.33.34. Mat.~~
~~5.44. 1.Cor.10.10. Phil.2.14.~~

B *Deut.8.10*, When thou hast eaten, & filled thy
selfe, thou shal le bleſſe the Lorde thy God, for the
good land which he hath giuen thee. *1.Thes.5.18*,
In all thinges give thankes, for this is the will of
God, in Christ Iesus towardes you. *Colof. 3.17*,
Whatsoeuer yee shal doe, in worde, or deed, do all
in the name of the Lorde Iesus, giuing thankes to
God, euen the father, by him. *Ephes. 5.18.19.20.*
~~1.Tim.4.3.4. Mat.14.19. Luk.24.30. Act.2.46.47.~~
~~Ex.27.35. Mat.31.25.26. Luk.17.15.10.18. Gen.24.~~
~~36.27.8.14.20. 1.Chron.29.10.10.22. Psal.107.31.~~
~~32. Rom.1.8. and 6.17.~~

C *Ier.17.5*, Thus saith the Lord, Cursed bee the
man, that trusteth in man, and maketh fleshe his
arme, and withdraweth his heart from the Lorde.
9, For he shall be like the heath in the wildernesſe,
and shall not see when any good commeth, but
shall inhabit the parched places in the wildernesſe,
in a salt lande, and not inhabited. 7, Blessed
bee the man that trusteth in the Lorde, and whose
hope

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hope the Lorde is. 8. For he shall bee as a tree that
is planted by the riuer, which spreatheth his
rootes, by the riuers, and shall not feale when the
heat commeth, but the leafe shall be greene, and
shall not care for the yere of drought, neither
shall cease from yeolding fruit. *Psal. 128. 1. 28.* in
the 3. aunc. in (s). *Rom. 5. 4. 5. Psal. 9. 10. and 22. 4.*
3. Psal. 3. 5. Esa. 26. 8. 4. and 21. 1. 2. and 40. 29. 30.
31. 2. Chron. 14. 11. 12. & 13. 18. 20. 20. 2. Kingg.
18. 5. 16. 17. Dan. 9. 28. Esa. 57. 13. 29. 1. 2. 3. 4.
D. *Romans. 8. 35.* Who shall separe vs from
the loue of Christ? Shall tribulation or anguylie,
or persecution, or famine, or nakednesse, or per-
ills, or sworde? 36. As it is written, for thy sake
are wee killed, all the day long we are counted, as
sheepe for the slaughter; 37. Neuertheles in al these
things, wee are more than conquerors, through
him, that loueth vs. 38. For I am perswaded,
that neither death, nor life, nor Angels, nor Prince-
cipalities, nor powers, nor thinges present, nor
thinges to come, 39. Nor height, nor depth, nor any
other creature, shall be able to separate vs from the
loue of God, which is in Christ Jesus our Lord. *Ioh. 10. 27. 28. 39. 30.* As in the 1. aunc. in (F). *Ier. 31. 3.*
Ioh. 13. 1.

E. *Pro. 21. 1.* The Kings hart is in the hand of the
Lord, as the riuers of waters: he turneth it, whither-
soever it please him. *Iob. 1. 12.* The Lord said vnto
Sathan, Lo, all that hee hath, is in thine hande, on-
lie xpon hymselfe, shal thou not stretch out thine
hande? *Aches. 1. 7. 25. 26. 27. 28.* as in the one and
thirteene aunc. in (A). *Iob. 2. 6.*

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in his own neighborhood in **Of the Sonnes**. Part 1. no. 1. 1611.

WHAT is the sonne of God, called Iesus christe,

Because he sauerth vs from al our sinnes & neither
sought any saluation, any where else, to be sought, ne-
ther can it any wheres else be found &

*At. 13:23. Shee shall bring forth a sonne, and
shou shallicall his name Iesus: for hee shall sauue his
people from their sinnes.*

B *Heb. 7.25*, Hee is able perfectly to sauethem,
that come into God, by him, seeing he euer liueth,
to make intercession for them. *Heb. 5.9*, The sonne
of God was made the author of eternall saluation,
unto all them, that obey him. *Hebr. 1.3*, Hee hath,
by himselfe; purged our sinnes. *Hebrunes. 10.14*,
With one offering hee hath consecrated for euer,
such that are sanctified. *Act. 4.12*, Neither is there
saluation in any other: for among men, there is gi-
uen no other name, vnder heauen, whereby wee
must be saued. *1.Sam. 10.19*, God onely deliuereth
you, out of al your aduersities, and tribulations. *Esa.*
43.11; I, euen I, am the Lord, and beside me, there
is no saviour. *Ioh. 14.30*.

34. Do they then believe in the only saviour Jesus, who seek for happiness, or salvation, of saints, or of themselves, or anywhere else?

No. For although verily in woodes they boast of him, to be their saviour; yet in very deed, they deny the only saviour Jesus A: For, of necessitie, either Jesus is not a perfect Saviour, or else they, which by a true faith embrace him, as their Saviour, doe in him finde all thinges, that can be required unto salvation B.

A. I. Cor.

DELIVERANCE.

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A *Agreeable. 1. 30.*, Christ Jesus is of God; made unto vs wisedome, and righteousnesse, and sanctification, and redemption, *1. 31.*, That p[er]aduiring as it is written, hee that rejoiceth, lette his ioy boice in the Lord. *Galat. 5. 12.*, Beholde, I *Paul*, say vnto you, that if yee bee circumcised, Christ shall profite you no thing. *4.*, Yee are abolished from Christ: whosoeuer are iustified by the Lawe, yee are faling from grace. *Rom. 10. 3.*, They being ignorant of the righteousnesse of God, and going about to establish their bwne righteousnessey haue not subdected themselves, to the righteousneses of God. *23.*, For Christ is the end of the lawe; for righteousnes, & b[ea]uty ond that belongeth. *24.*, *1 Cor. 3. 20. the end. Phil. 3. 20. v. 21.*
B. in Colos. 1. 19., It pleased the Father, that I almyt should al fulnesse dwel, *v. 20.*, And by him to reconcile all things vnto himselfe, and to set at peace, through the bloud of his Croſſe, both the things in earth, and the things in heauen. *28.*, Whome wee preach, admonishing every man, & teaching every man, in al wisdom, that we may present every man, perfect in Christ Jesus. *Col. 2. 10.*, Yet are complicate in Christ, which is the heade of al principallity, and power. *Heb. 12. 2.*, Jesus is the author, and finisher, of our faith. *Deut. 32. 4.*, Perfect is the work of the Almighty for al his w[or]ds are judgement. *Job. 1. 16.*, Of his fulnes, haue al we received, and grace for grace. *Eph. 6. 9;* as in the *1. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.*, Jesus saith, It is finished, and bowed his head, and gaſte vp the ghost. *2 Cor. 12. 9.*, The Lord said vnto me, my grace is sufficient for thee: For, my power is made perfect through weaknesse.

Iij

35 Wh

95. Why isthe villode Christ, that is to be anointed?
 - Because he was anointed of the Father, & immin-
 ted with the Holy Ghost to be our highest Prophet &
 Preacher, who hath opened unto us, the secret counsel,
 and whole will of the Father, concerning our redemp-
 tion c: & our highest Bishop d, who by the onely sacri-
 fice of his owne body, hath redeemed us, & doth continu-
 ally make intercessio for us unto the Father e: & our
 King f, who by his word, and spirit doth govern us, &
 preserve, and keepe the salvation purchased for us g.
 And Heb. 1.6. God, even thy God, hath anointed
 thee, with the oile of gladnes, above thy fellowes.
 Esa. 61.1. The Spirit of the Lord is vpon me, therefore
 hath the Lord anointed me. Esa. 42.1. And I will make
 in the dayes of this people. Esa. 6.2. q Labour not for the
 meat, which perisheth, but seek he meate whiche in-
 glorieth to everlasting life, which the Son of man shall
 give vnto you; for him hath God the Father sealed.
 Psal. 45.7. Luk. 4.18. And his spirit did abide in me.
 B. Deut. 18.15. &c. Act. 3.22. and 17.27. The Lord
 thy God, wil raise vp vnto thee a prophet, like vnto
 me, from among you: even of thy brethren: vnto
 him, ye shall harken. Joh. 4.25, 26. and 6.14; Luk. 7.
 16. Hebr. 5.5. &c. 3. E. Mal. 3.1. 5. 1. 6. 1. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 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whose name is the brach, & he shal grow vp out of his place, & he shal build the temple of the Lord. 13. And he shal bear the glory, & shal sit and rule in his throne, and he shal be a Priest vpon his throne, and the counsel of peace shal be betweene them both.

E. Heb. 10. 12, This man after that he had offered one sacrifice for sins, sitteth for euer at the right hand of God. 14, For with one offering hath he consecrated for euer them that are sanctified. **H.** 9. 14, The bloud of Christ which through the eternal spirite offered himselfe without spot to God, shall purge your conscience frō dead works, to serue the living God. 15, And for this cause is he the mediator of the newe Testament, that thorough death which was for the redemption of the transgressions, that were in the former Testament, they which were called might receive the promise of eternall inheritance. **T.** 2. 5, There is one God, and one mediator between God & man, which is the man Christ Jesus. 6 Who gaue himselfe a ransom for all men, **R.** 3. 24, **A.** 1. 5, 1. Job. 1. 5, 2. Heb. 7. 24. 25, **I.** 1. 10. 1. 12. 1. 13. **F.** 1. 1. 1. 2. **L.** 1. 9. 3, He shal raigne ouer the house of Israel for euer, & of his kingdom shal be no end. **M.** 28. 18, Al power is given unto me, in heauen, and in earth. **D.** 7. 13, He held in the visions by night, & behold one like the son of man, came in the clouds of heaven, & approached vnto the ancient of daies, & they brought him before him. 1. 4, And he gaue him dominion, and honor, and a kingdome, that al people, nations & languages should serue him: his dominion is an euclastisg dominion, which shall

134 never be taken away; and his kingdome shall alwayes
be destroyed. *Job.* 18.36. *Iesus* auiswered; my kingdome
is not of this worlde: if my kingdome were
of this world, my seruants woulde surely fight; that
I should not be deliuered to the Iewes: but nowe
is my kingdome not from hence. *37.* *Pisces* then said
vnto him, art thou a king then? *Iesus* auiswered;
thou saiest that I am a king: for this cause am I
born, and for this cause came I into the world, that
I should beare witness vnto the truthe: euery one
that is of the truelike careth my voice. *Psalms.* 26.9
to the end, &c. 72.6. 80.8. & 89.29. 13.3. 6.37. *Ephesians*
6.8. 13.2. 1.2. *Zacharias.* 9.9. 10.6. *Genesys.* 10.1. 1.2. *Moses*
21.1. 10.1. 13. *obligaciones*, *notitia* *ad* *opuscula*
Genesys. *Pet.* 1.5. Yee are kept by the power of God
through faith, vnto saluation, which is prepared to
be shewed in the last tyme. *Psalms.* 1.6. I am perswaded
of this same thing; that he that hath began this
good worke in you, will performe it vntill the date
of *Iesus Christ*. *Corinthians.* 8. Christ shall confirme you,
vnto the end, that ye may be blameleste in the day
of our Lorde *Iesus Christ*. *9.* God is faithfully, by
whom ye are called vnto the fellowship of his Son,
Iesus Christ our Lorde. *Psalms.* 19.8. The Lorde will
performe his worke toward mee: O Lord, thy mercies
oyendureth for ever. *Job.* 10.37. 18.29. 30. As in the
visions, in (F). *1. Thessalonians.* 23.24. *obligacione* *ad* *opuscula*
36. But why art thou called a Christian? *2.* *causa* *ad* *opuscula*
Because that through faith, I am a member of
Iesus Christ *A.* and partaker of his appointing's; *2.* so
the end that I may both confess his name: *C.* also
present my selfe vnto him, a lively sacrifice of thanks-
giving

giving v. and in this life, with a free, and a good con-
science, fight against sinne, and the Diuel s., and af-
termardes hold with Christ an eternal kingdome
over al creatures F.

And **A**tt.11.26. The Disciples were first called Christians; in Antiochia. **I. Cor.**6.15, Your bodies are the members of Christ. **Ephes.**5.30, We are members of Christ's body, of his fleshe, and of his bones. **Gal.**3.26; Ye are all the Sonnes of God; by faith in Christ Jesus. **Rom.**1.2.5 **Coloss.**1.18. And consider this **Bild.** Job.2.2.7; The anointing which ye recei-
ved of him, dwelleth in you; and ye need not that anie man teach you; but as the same anointing teacheth you, of all things; and it is true; and he is not lying; so as it taught you, ye shall abide in it. **Rom.**5.6. The loue of God is shed abroad in our hearts, by the holy Ghost, which is given unto vs. **Job.**2.28,
I will powre out my spirit vpon all fleshe had your sonnes; and your daughters shall prophetic; your oulde men shall dreame dreams; and your young men shall see visionis; **v.g.** And also vpon the seruantes, and vpon the maidis, in thos feries, will I powre my spirit. **Act.**2.17 & 18. & 10.24. 145. 47. & 1.5. 8. **Ezay.**44.
3. and 59. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. **Psal.**1.16. 10.2. **Cor.**4.13. **1er.**20.7.8.9.10. **Amos.**5.8. Now this
D. **I.Pet.**

D. 1. Pet. 2. 5. Ye be made an holy Priesthood, to
 offer vp spirituall sacrifices, acceptable to God, by
 Iesus Christ. 9. Ye are a chosen generation, a royall
 Priesthood, an holy natiō, a peculiar people, that ye
 should shew forth the vertues of him that hath cal-
 led you, out of darkenes into his marueilous light.
 Apo. 1. 6. Christ hath made vs kings & Priests, vnto
 God, even his father, to him be glory and dominio,
 for evermore, Amen. Rom. 12. 1. I beseech you ther-
 fore brethren, by the mercies of God, that yee give
 vp your bodies, a liuing sacrifice, holy, acceptable
 vnto God, which is your reasonable seruice of god.
 2. And fashion not your selues like unto this world,
 but be yee changed by the renewing of your minde,
 that yee may proue what is the good will of God,
 and acceptable, and perfect. Apo. 5. 8. Colos. 1. 9. 6.
 E. 1. 2. Timoth. 1. 18. Fight a good fight, 19. Hauing
 faith, and a good conscience. Heb. 10. 32. As it the
 3. auſt. (v). 1. Timot. 6. 13. 21. Fight the good fight of
 faith, lay holde of eternall life, whereunto thou art
 called, and hast professed A good professeſion before
 many wiſeſſes. Ro. 7. 21. 1 Thes. 3. 34. as in the 1. 4. auſt. in
 (v). Gal. 5. 17. The flesh lusteth againſt the ſpirit, and
 the ſpirit againſt the flesh: & these are contrary one
 to the other; fo that yee cannot do the ſame things
 that yee would. Eph. 6. 10. Col. 1. 19. 1. Thess. 5. 14. Col. 1. 10. 2.
 Tom. 4. 7. 1. Pe. 5. 8. Be sober, and watch: for your ad-
 verſary the diuell as a roaring lyon, walketh about,
 ſeeking whom he may deuour: 9. Whicheit; ſtead-
 fast in the faith, knowing that the ſame afflictions
 are accomplished in your brethren, whiche are in
 the world. Heb. 12. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 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DELIVERANCE

Fo Luk. 12.32, Fear not little flock, for it is your father's pleasure, to give you the kingdom. Apo. 3.21. To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and sit with my father in his throne. Apo. 2.26. 27.28 and 20.6, and 21.7. Mat. 25.34. Luk. 22.29.30.

37 Why Christ called the only son of God, seeing we also have the children of God? Because Christ only is the eternal & natural son, of the eternal father &c: but we are for his sake, by grace, adopted of the father &c All Job.10.4, The world was made flesh, and dwelt among us (& we saw the glory thereof, as the glory of the only begotten son of the father,) full of grace & truth Job.1.18 and 3:16.1 Job.4.9. Heb.1.2.3. A Bodilas 17, God hath predestinated vs, to be adopted through Jesus christ, unto himself, according to the good pleasure of his will Rom.8.13.16, As in the 3:8 & 11 by doth thou call him your Lord & King (as also in 13) 3:11 We could that he redeeming our bodies, & souls, should not with gold, nor bluet, but with his precious blood, and delivering vs, from all the power of the devil: hath purchased vs, unto himself, as his owne &c And v. Pet.1.18, Yet were not redeemed with corruptible things, as silver, & gold, from your vain conuersation received by the traditions of the fathers, 19) But with the precious blood of Christ, that is of a Lamb, undefiled, & without spot. v. Pet.1.9, As in the 3:6. Ans. in (D). 1. Co.6.20. & 7. 23. Ye are bought for a price: therefore glorifie God in your body, & in your spirit, for they are gods. Col.1.13. As in the 3: Ans. in (S). Tit.2.14, Christ gaue himself for vs, that he might redeem vs from al iniquity, & purge vs

to be

speculat people vnto himselfe, zealous of good
works. 1. Cor. 3:17. 2. Cor. 6:16:2. Pet. 2:1. Dou. 32:6.
Ephes. 1:7. Mat. 20: 28.1. Tim. 2:6. Heb. 9:12:15. Gen.
8:14:15.1. Job. 3:8. Heb. 2:14:15. Coloss. 2: 15. Apoc.
8:7:10:12. Job; 3:3. Esa. 25:8.

39 What beleeuest thou, when thou saiest, he was concei
ued by the holy Ghost, borne of the Virginie Mary?

That the sonne of God, who is he, and abideth true
and eternal. God he: hath taken the very truenature of
man, of the flesh and bloode of the Virginie Marie: c,
by the working of the holie Ghost d, that withall so,
he might bee the true seede of Dauid e, like vnto his
brethren, in al things f, sinne excepted g. vno oblio

A. Job. 1:1, In the beginning was the word, and
the worde was with God, and that word was God:
g. All thinges were made by it, and without it, has
made nothing that was made. i. Mich. 5: 1, Thou
Bethlethem Ephrata, art little to be amoungest the
thousandes of Iuda; yet out of thee shall hee come
forth, vnto me, that shal be the ruler in Israel whose
goings forth haue beeene from the beginning, and
from everlasting. k. Job. 26:13, ad tuas portas
Bo. Rom. 9:5, Of whom are the fathers, & of whom
concerning the fleshe, Christ came; who is God
over all, blessed for ever. l. Amos. Esa. 9:6, As in the
days of old (a) Job. 20:18, Thomas saide vnto Jesus,
Whou art my Lord, and my God. Job. 17:3, and 5:18.
29, 22:23, and 14:1. Pro. 8:12:13, 16, 22:10:3:2. Col.
2:15, 18:20, and 2:9:10. Apoc. 1:5:2. Cor. 4:4. Hebrews
9:1. Esa. 7:14. Zech. 1:3:7. Jer. 3:3:16:1. Tim. 3:16. o. 7:11
C. Job. 1:14. As in the 37. Ans. in (A) Esa. 7:1:14. As
in the 39. Ans. in (A). Galat. 4:4. As in the 23. Numbs

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A(b). *Luk. 1.30.*, The Angel said vnto her, feare not *Mary*: for thou hast found fauour with God. *31.*, For loe, thou shalt conceiue in thy wombe, and beare a sonne, and shalt cal his name *Iesus*. *Luk. 2.7.*, *Mich. 5.2.*, *Rom. 9.5.*, *Gen. 3.14.*, *15.1.*, *Job. 4.2.3.*

L. *Luk. 1.34.*, *Marie* saide vnto the Angel, howe shal this bee, seeing I knowe not man? *35.*, And the Angel answered, and said vnto her, the holy Ghost shall come vppon thee, and the power of the most high, shall ouer shadowe thee; therefore also, that holy thing which shal be borne of thee, shal be called the sonne of God. *Mar. 1.18.20.*

E. *2.Tim. 2.8.*, *Iesus Christ*, made of the seede of *David*, was raised againe from the dead. *Rom. 1.3.*, *Iesus Christ* was made of the seede of *David*, according to the flesh. *Psalms. 89.35.36.37.*, *Act. 2.29.30.33.*, *Mat. 1.1. &c.*

F. *Phil. 2.7.*, Christ *Iesus* was made like vnto men, and was found in shape, as a man. *Heb. 2.17.*, In all thinges it became Christ, to be made like vnto his brethrē, that he might be merciful, & a faithful hy-Priest, concerning God, that hee might make reconciliation, for the sins of the people. *Heb. 7.14.*, *Apoc. 5.5.*, and *12.5.*

G. *Heb. 4.15.*, We haue not an hy Priest, which can not be touched with the feeling of our infirmities; but was in all things tempted in like sort, yet without sinne. *1.Pet. 2.22.*, Christ did no sinne, neither was there guile found in his mouth. *Hebr. 7.26.*, *Esa. 53.9.*, *2.Cor. 5.21.*

40 What profit hast thou, by the holy conception, and birth of Christ?

That

OF MANS

A. *Hab.* 2.14.15, As in the 1. auns. in (E). 16, For he
in no sorte took the Angels, but he tooke the seed
of Abraham. 17, As in the 39. auns. in (F). *Rom.* 8.2.
3.4, As in the 11. auns. in (B). *Gal.* 4.4. to 8.

B. *Psal.* 32.1, Blessed is hee whose wickednesse is
forgiuen, and whose sinne is couered. 2, Blessed is
the man, vnto whom the Lorde imputeth not ini-
quity, and in whose spirit, there is no guile. 1. *Cor.* 1.
30, As in the 34. auns. in (A). *Esay.* 53.11, By his
knowledg shall my righteous seruant iustify ma-
ny: for hee shall beare their iniquities. *Esay.* 45.24.
Jer. 23.6. *Dan.* 9.24. *Act.* 13.39.

41. What beleueest thou, when thou saiest, he suffered?
That al the tyme verily of his life, which he liued
here, vpon the earth, but especially in the end thereof,
hee suffered both in bodie and in soule, the wrath of
God against the sinne of all mankind A; that by his
suffering, as by an onlie sacrifice propitiatiarie, hee
might deliuer our bodies & soules, from eternall con-
demnation, and purchase for vs, the grace of God,
righteousnesse, and eternall life B.

A. 1. *Pet.* 2.24, Christ his owne selfe bare our sins,
in his body, on the tree, that wee beeing deliuered
from sinne, should liue in righ teousnesse, by whose
stripes ye were healed; 1. *Pet.* 3.18, as in the 20 ans.
in (B). *Rom.* 5.6, Christ when we were yet of no
strength, at his tyme died, for the vngodly. *Hebr.*
9.15. *Esay.* 53.1. to the ende. Reade the testimonies, of
the 48. auns.

B. 1. *John.* 2.2, Christ is the reconciliation for our
sinnes, and not for ours only, but also for the sinnes
of the whole worlde. *Rom.* 3.25, Whom God hath
set

Set forth, to bee a reconciliation, through faith in his blood, to declare his righteousness, by the forgiuenesse of the sinnes that are past, through the patience of God. 26, To shewe at this time his righteousness, that hee might bee iust, and a iustifier of him, which is of the faith of Iesus. Rom. 8. 1. 3. 4, As in the 21. aunc, iii (B). John. 4. 20. Rom. 5. 10, 2. Cor. 5. 18, 19, 21.

42 Why did he suffer, under the iudge Pilate?

That he, being an innocent, & yet condemned before a civil Judge A, might deliuere vs from the severe iudgement of God, which did abide for vs all B. A Luke. 23. 22, Pilate saide vnto them, the third time, but what euill hath hee doone? I finde no cause of death in him. 23, But they were instant with loude voices, and required, that he might bee crucified: and the voices of them, and of the high Priests preuailed. 24, So Pilate gaue sentence, that it shoulde bee as they required. Act. 3. 13, Iesus yee betraied, and denied in the presence of Pilate, when hee had iudged him to bee deliuered. 14, But yee denied the holie one, and the iust, and desired a murderer to bee giuen you, 15, And killed the lord of life, whom God hath raised from the dead, whereof we are witnesses. Mar. 27. 19. 23. 10. 27. Mark. 15. 14. 15, Job. 19. 4. 6.

B Esa. 53. 6, Al we like sheep haue gone astray: we haue turned every one to his own way: & the Lord hath laid vpon him the iniquity of vs all. 1. Cor. 5. 21, God made him to be sin for vs, which knew no sin, that we should bee made the righteousnes of God, in him, Destr. 21. 23. Gal. 3. 13. 15.

Lord layde vpon him the iniquity of vs al. 3. Cor. 5.
 21 God made him to bee same for vs, which I knew
 no sinne, that wee should bee made the righteous-
 nesse of God, in him, Deut. 21.23. Gal. 3.13.15.
 43 But was it any more, that he died on the croffe, than if
 he had died, any other kind of deaþ?

¶ Yea truly: for heereby I am assured, that he took
 vpon himselfe the curse, that was due vnto mee: for
 the death of the croffe was accursed of God A.
 A Deut. 21.23. Galath. 3.13, Christ hath redeem-
 med vs, from the curse of the lawe, when hee was
 made a curse for vs: for it is written, Cursed is every
 one that hangeth on tree.

¶ 44 Why was it necessary, that Christ shoulde abase him-
 self even vnto the death?

Because the justice and truthe of God A, could by
 no other meanes, be satisfied, for our sins, but by the
 very death, of the sonne of God B.

A Gen. 2.17, as in the 10. Aunl. in (c). Gen. 3.6.7.
 8.6. &c. as in the 11. Aunl. in (A) Deut. 27.26. & Gal.
 3.10, as in 14. Aunl. Rom. 3.4, as in the 16. Aunl. in (B).
 Rom. 5.12.10 20, as in the 11. Aunl. in (A).

B Heb. 9.14.15. As in the 35. Aunl. in (E). Phil.
 2.8, Hee humbled himselfe, and became obedient
 vnto the death, even the death of the croffe, Galath.
 4.4.5, as in the 23. Aunl. in (D). Hebr. 2.9.

45 Why was hee also buried?

That thereby it might evidently appeare, that he
 was, truly dead A.

A Act. 13.29, When they had fulfilled all things,
 that were written of him, they tooke him downe
 from the tree, and put him in a sepulchre, Luk. 23.

46, Iesus

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46 Jesus cried with a loud voice, and saide, father, into thy handes I commende my spirite. And when hee thus had said, hee gaue vp the Ghost, Job. 19.33.41.42. Mat. 27 59.60.

46 But, seeing Christ died for vs, why doe we yet dy?

Dur death is not a satisfactio for our sins, but an abolishing of sinne, & an entrance into life eternal A.

A Rom. 7.24, O wretched man that I am, who shal deliuere mee from the body of this death? 25, I thank god, through Jesus Christ our Lord. Phil. 1. 23, I desire to be loosed, & to be with Christ, which is best of al. Job. 5.24, Verily, verily, I say vnto you, he that heareth my word, & beleeueth in him that sent me, hath everlasting life, and shal not come into condemnation, but hath passed from death vnto life. 2. Cor. 5.1.6.8. Apoc. 14.13. Luke. 16.22.23. and 23.43. Eccles. 12.7.

47 What benefit doe we further receive, by the sacrifice, and death of Christ?

By the vertue of his death, our oulde man is with him, crucified, killed and buried A; that the wicked lustes & desires of the flesh, should not hereafter reign in vs B, but that wee should offer vp our selues, vnto him, an offering of thankfulness C.

A Rom. 6.2, Howe shal we, that are dead to sinne, liue yet thetein? 3, Know yee not, that al we which haue bin baptised into Jesus Christ, haue bene baptised into his death? 4, We are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead, by the glory of the father, so we also should walk in newnesse of life. 5, For if wee bee grafted with him, to the similitude of his

K ~ death,

death, even so shal wee bee, to the similitude of his resurrection. 6, Knowing this, that our ould man is crucified with him, that the body of sin might bee destroied, that henceforth, we should not serue sin. 7, For he that is dead, is freed from sin, 8, Wherfore if we be dead with Christ, we beleeue, that we shal liue also with him, 9, Knowing that Christ beeing raised from the dead, dieth no more: death hath no more dominion ouer him, 10, For in that hee died, hee died once to sin: but in that he liueth, hee liueth to God. 11, Likewise think ye also, that ye are dead to sin, but are aliuie to God, in Iesus Christ our Lord. 12, Let not sin raigne therefore in your mortal body, that yee should obey it, in the lusts thereof, 13, Neither giue ye your mēbers, as weapones of unrighteousnes, vnto sin: but giue yout selues vnto god, as they that are aliuie from the dead, & giue your mēbers as weapons of righteousnesse vnto God.

B Rom. 6. 12, As in (A) next before, Gal. 5. 24. Col. 2. 12. 13. 20. 2. Tim. 2. 11.

C Rom. 12. 1, 2, As in the 36. ans. in (D). Col. 3. 1. to 11. 1. Cor. 6. 14.

48 Why is it added: he descended into hel?

To expresse more fully, the maner of his abasement: for here by is meant, that both before, and especiallie, hanging vpon the crosse, hee did suffer unspeakable, & infinite paungs, grieses, and terrors, both in soul, and body: and so in his manhoed, did bear, (through the infinite power and assistance of his Godhead) the whole curse of God, that was due vnto my sins; perfectly delivering mee, both soule and bodie, from the panges and grieses, of hel: that in my greatest sorowes, and most

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most grievous temptations, I might herein, yet finde sufficient comfort A.

A Esa. 53.1, Who will beleue our report? Or to whō, is the armie of the lord reueiled? 2, But he shal grow vp before him, as a branch, & as a root out of a dry grounde: hee hath neither forme, nor beauty: when we shal see him, there shal be no forme, that we should desire him, 3, He is despised and reiected of men: he is a man ful offorrowes, and hath expe-
rience of infirmities: we hidde, as it were, our faces from him: he was despised, and wee esteemeſ him not. 4, Surely, he hath borne our infirmities, and ca-
ried our sorrowes; yet wee did iudge him, as pla-
gued, and smitten of God, and humbled. 5, But hee was wounded for our transgressions, he was bro-
ken for our iniquities: the chaitisement of our peace was vpon him, and with his stripes, we are healed.
6, All we like sheep, haue gone astray: we haue tur-
ned euerie one to his owne way, and the Lord hath laide vpon him the iniquitie of vs all. 7, Hee was oppressed, and hee was afflicted, yet did hee not open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearer, is dumb, so he openeth not his mouth. 8, Hee was ta-
ken out from prison, and from iudgement: and who shall declare his age? For hee was cut out of the lande of the liuing: for the transgression of my people, was hee plagued. 9, And hee made his graue with the wicked, and with the rich in his death, though he had done no wickednes, neither was any deceit in his mouth. 10, Yet the lord would breake him, and make him ſubiect to infirmities:

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when he shall make his soule an offering for sinne,
he shal see his seede, and shal prolong his daies, and
the wil of the Lord shall prosper in his hand. 11, He
shal fee of the trauel of his soule, and shal be satisfi-
ed: by his knowledge , shal my righteous seruaunt
iustifie many: for he shall beare their iniquities. 12,
Therefore wil I giue him a portion with the great,
and hee shall diuide the spoile with the strong, be-
cause he hath powred out his soul vnto death:& he
was counted with the transgessours, and hee bare
the sinne of many , and praied for the trespassers.
Deut. 21.23. Gal. 3.13, As in the 43. auns. in (A). Luk.
22.44, Being in an agony , he praied more earnest-
ly, and his sweat was like drops of bloode, trickling
downe to the ground. *Mat. 27.46,* Jesus cried with
a loud voice, saying: *Eli, Eli, Lamasabachtham?* That
is, My God, my God, why hast thou forsaken mee?
50, Jesus cried againe, with a loud voice, and yeelded
vp the Ghost. *Esa. 40.1,* Comfort yee, comfort
yee my people, wil your God say. 2, Speak comfor-
tably to Ierusalem, and cry vnto her, that her war-
fare is accomplished, that her iniquity is pardoned:
for she hath receiuied of the Lordes hande double
for al her sinnes. 1. *Iob. 1.4,* These thinges write wee
vnto you, that your ioy may be ful.

49 *What profit haue we by the resurrection of Christ?*

First, by his resurrection, he hath ouercome death,
that hee might make vs partakers of that righteous-
nes, which, by his death, hee had purchased for vs A:
The we are euē now also, by þ power of þ same raised
vp vnto a new life B: Lastly the resurrectiō of our head
christ, is to vs a pledge, of our glorioius resurrectiō C.

A *Rom.*

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A Rom.4.25, Christ was deliuered to death , for our sinnes , and is risen againe for our iustification. 137
3.Po.1.3, God, according to his abundant mercy, hath begotten vs againe vnto a liuely hope , by the resurrection of Iesus Christ, from the dead. 21, Yee doe beleue in God that raised Christ from the dead, and gaue him glory, that your faith and hope might be in God. 1. Cor.15.17, If Christ be not raised, your faith is vain: yee are yet in your sinnes. 20, But nowe is Christ risen from the deade , and was made the first fruits of them that slept. 21, For since by man came death , by man came also the resurrection of the dead. 22, For as in Adam al die, euen so in Christ shal al be made aliuie. 54, Death is swallowed vppe into victory. 55, O death, where is thy sting? O graue, where is thy victory? 56, The sting of death , is sinne; and the strength of sinne is the Lawe . 57, But thankes bee vnto God which hath giuen vs victorie thorough our Lorde Iesus Christ.

B Rom.6.4, As in the 47.ans. in (A). Col.2.12, Yee are buried with Christ, through Baptisme, in whom ye are also raised vp together , through the faith of the operation of God, which raised him from the dead. Col.3.1.5. Ephes.1.19.20.

C 1. Cor.15.12, If it be preached , that christ is risen frō the dead, how say some among you, that there is no resurrection of the dead? 13, For if there be no resurrection of the dead, then is christ not risen, 20, But now is christ risen from the dead, & was made the first fruities of them that slept. 21.22, As in (A) next before, Rom.8.11, Col.1.18.

30 How understandest thou this: he ascended into heaven?
 That Christ, his Disciples looking on, was taken
 vp from the earth into heauen a, and that for our
 sakes, he is euен now there b, and will be, vntill hec
 come againe to iudge the quicke, and the dead c.

A Lu.24.51, As christ blessed his disciples, he de-
 parted from them, and was caried vp into heauen,
Mar.16.19. Act.1.1.9.10.11. Ps.68.18. Ep.4.8.9.10.

B Rom.8.34, Christ is at the right hand of God, &
 maketh request also for vs, *Colos.3.1*, If then yee be
 risen with Christ, seeke those thinges which are a-
 boue, where Christ sitteth at the right hande of
God. Heb.4.14. & 7.26. & 8.1. & 9.12.24. Ep.4.10.

C *Act.3.21*, The heauens must containe Iesus
 Christ, vntill the time that all thinges bee restored,
 which God hath spoken by the mouth of all his
 holy Prophets, since the worlde began. *Act.1.11.*
Heb.9.27.28. Mat.24.23.26.27.30.

31 Is not Christ then wth vs, vntil the end of the world,
 a, *Mat.28.20*, he hath promised?

Christ is true God, & true man; therefore, accord-
 ing to his humane nature, he is not now in the earth
 a: but according to Godhead, maiesty, grace & spirit,
 hee is neuer at any time absent from vs b.

A *Job.17.11*, Nowe am I no more in the world,
 but these are in the world, and I come to thee, holy
 father keepe them, &c. 12, While I was with them
 in the world, I kept them in thy name, *Job.16.7.28.*
Mat.26.11. Act.3.21.

B *Mat.28.20*, Lo, I am with you alwaies, vntil
 the end of the world, *Amen. Job.14.16*, I will pray
 the father, & he shall giue you another comforter,
 that

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that he may abide with you for euer, 17, Euen the spirit of truth, whom the worlde cannot receiue, because it seeth him not, neither knoweth him: but yee knowe him: for hee dwelleth with with you, & shalbe in you. 18, I wil not leauе you comfortlesse: but I wil come to you. *Mat. 10. 19. 20. & 18. 20.*
Joh. 14. 23. 25. to 29. & 16. 13. P/sal. 68. 18. Eph. 4. 8.
11. 12. 13. 1. Cor. 12. 4. to thend. Aug. tract in Joh. 50.

52 Are not the two natures in Christ, by this means pulled asunder, if the manhood be not, where soever the Godhead is? 120: for seeing the Godhead canot be coprehended, & is in euery place present A; it doth necessarily follow, that the same indeed, is without the manhood, which he tooke, as reaching further, but yet it is nevertheless in it, & doth abide personally vntited to it B.

A *Act. 7. 49.* Heauen is my throne, & the earth is my footstoole: what house wil yee build for mee, saith the Lord? Or what place is it that I should rest in? *Actes. 17. 27. 28.* and *Iere. 23. 23. 24.* As in the 31. *Auns. in (A).* *Ephes. 4. 6.*

B *Colos. 2. 9.* In Christ dwelleth all the fulnesse of the Godhead, bodily. *Joh. 5. 13.* No man ascendeth vp to heauen, but hee that hath descended from heauen, the son of man, which is in heauen. *John. 11. 14. 15. Mat. 28. 56.*

53 What fruit haue we by christ his ascensiō into heauen? First, that in heauen he maketh intercession for vs, vnto the Father A; then, þ we haue our flesh in heauen, that therby as by a sure pledge, we might be assured, þ it shall come to passe, that he who is our head, will lifte vp vs his mebers, thither to himself B: thirdly þ he setteth to vs his spirit, as a mutual plege between him

E vs e, by whose vertue, we seeke not earthly thinges, but the things which are aboue, where he himselfe is, sitting at the right hand of God D.

A 1. *Iob. 2.1*, If any man sinne, we haue an aduocate with the father, Jesus Christ the iust, 2, And he is the reconciliation for our sins, & not for ours only, but also for the sinnes of the whole worlde,

1. *Tim. 2.5.6*, As in the 3 5. *Auns. in (E)*. *Rom. 8.34*.

B 1. *Iob. 14.2*, In my fathers house are many dwelling places; if it were not so, I would haue told you: I goe to prepare a place for you. 3, And though I goe to prepare a place for you, I wil come againe & receiuie you vnto my selfe, that where I am, there may yee bee also, *Iob. 17.24* and *20.17*. *Ephes. 2.6*, *Colof. 3.4*. 1. *Thef. 4.17*.

C 1. *Iob. 16.7*, It tel you the truth, it is expedient for you, that I goe away: for if I go not away, the comforter will not come vnto you; but if I depart, I will send him vnto you. 2. *Cor. 5.5*, God hath giuen vnto vs the earnest of the spirite. 2. *Cor. 1.22*. *Ephes. 1.13.14* and *4.30*. *Iob. 14.16.17*. *Act. 2.33*.

D *Colof. 3.1*, If ye be riten with Christ, seek those thinges which are aboue, where Christ sitteth at the right hand of god. *Phil. 3.20*, Our conuersation is in heauen, from whence also we looke for the saviour, euен the Lorde Iesus Christ. 21, Who shall change our vile body, that it may be fashioned like vnto his glorious body, &c.

54 Why is it added, he sitteth at the right hand of God? Because Christ hath therefore ascended into heauen, that there, he might declare himselfe to bee the head of the Church. A, by which head the Father goe

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gouerneth all thinges b.

A *Ephes.1.20*, God raised Christ from the dead, & set him at his right hand, in the heauenly places, *21*, Far aboue all principality, & power, & might, and dominion, and euery name that is named, not in this world only, but also in that that is to come. *22*, And hath made al things subiect vnder his feet, & hath appointed him ouer all thinges; to be the head to the church, *23*, Which is his body, euen the fulnesse of him, that filleth al in al things, *Eph. 5.23. Colos.1.18. Phil.2.9.10.11. Mar.16.19.*

B *Mat.28.18*, Iesus came & spake vnto them, saying, Al power is giuen vnto me, in heauen, & in earth, *Job.5.22*, The Father iudgeth no man, but hath committed al iudgement vnto the Sonne. *Job. 17.2. & 3.35.*

55 *What profit haue we, by this glory of our headchrist?*

First, that by the holy Ghost, he powreth into vs his members, heauenly giftes **A**; then, that by his might, hee doth shield and defend vs against all our enemies **b.**

A *Ephes.4.8*, When he ascended vp on hie, he led captiuity captiue, & gaue gifts vnto men. *9*, Now, in that he ascended, what is it, but that he had also descended first, into the lowest parts of the earth? *10*, He that descended is euen the same that ascended, farre aboue all heauens, that hee might fill all things, *1. Cor.12.1*, to the end. *Ephes.4.11, to 7.*

B *Psa.2.7*, Thou art my sonne, this day haue I begotten thee. *8*, I will giue thee the heathen for thine inheritance, and the ends of the earth, for thy possession. *9*, Thou shalt crush them with a sce-

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ter of iron, and break them in peeces, like a potters vessel. *Job. 10. 27. 28. 29. 30.*, As in the 1, ans. in (F). *Psal. 110. 1. 2. Ephes. 4. 8.*

56 What comfort hast thou, by Christ's comming again,
to iudge the quicke and the dead?

That, in al miseries, and persecutions, I do boldly
and cheerfully lift vp my head, looking for him, who
did willingly, deliuere vp himselfe, for mee, vnto the
iudgement of God, & took away from me, al the curse
as iudge, frō heauē a: to cast into eternal pains, al his,
& my enemies b: but, to couay me, with al the elect, vnto
himself, into heauenly iotes, & glōy euerlasting c.

A *Luk. 21. 28.*, When these things begin to come
to passe, then looke vp, and lift vp your heade; for,
your redemption draweth neer. *Phil. 3. 20.*, As in the
53, ans. in (D). *Rom. 8. 23. Tit. 2. 13.*

B 2. *Thes. 1. 7.*, The Lord Iesus shal shew himselfe,
from heauen, with his mighty Angels, 8, In flaming
fire, rendring vengeance, vnto them, that doe not
know God, and, which obey not, vnto the Gospel,
of our lord Iesus Christ, 9, Which shal be punished,
with euerlasting perdition, frō the presence of the
lord, and from the glory of his power. *Mat. 25. 31,*
to the end, and 13. 41. 42. 49. 50. *Ind. 14. 15. Mal. 4.*
1. 2. 3. 2. *Pet. 3. 7. Dan. 12. 2. Apo. 6. 12.* to the end; &
20. 11, to the end.

C 1. *Thes. 4. 16.*, The Lord himselfe, shal descende
from heauen, with a shout, & with the voice of the
Archangel, and with the trumpet of God: and the
dead in Christ, shal rise first: 17, Then, shal we which
liue, and remaine, bee caught vp with them also, in
the clouds, to meet the Lord, in the aire: and so shal

we

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we euer be, with the Lord. 18, Wherefore, comfort your selues, one another, with these words, 2. *Theſe.* 1.7.8.9, as in (b), next before. Whereunto ad, *Ver. 10.* the words whereof, be these: When he ſhal come to be glorified in his ſaints, & to be made marueilous, in al thē, that beleue, (because, our testimony towards you was beleueed) in that day. *John. 14.2.3,* As in the 53, and in (b), *Mat. 13.43, & 24.30.31, & 25.34. Dan. 12.3, Heb. 9.27.28.*

Of the holy Ghoſt.

What belieuest thou concerning the *Holy Ghoſt?* First, that hee is true and coeternall God, with the eternal Father, and the Son; then, that he is giuen also vnto me b: through a true faith, he may make me partaker of Christ, & of al his benefits c, & that he may comfort mee, & abide with me for euer d. A 1. *Cor. 3.16, & 6.19,* Knowe ye not that ye are the Temple of God, & that the spirit of God dwelleth in you? *Act. 5.3,* Then ſaide Peter, *Ananias,* why hath satan filled thine hart, that thou ſhouldſt lie vnto the holy ghost? 4, Thou haſt not lied vnto men, but vnto god. 2. *Pet. 1.21,* Prophecy came not in old time, by the wil of man; but holy men of god ſpake, as they were moued by the holy ghost: with which place conſer this, 2. *Tim. 3.16,* The whole scripture is giuen by inspiration of God, & is profitable, &c. *Gen. 1.2. Psal. 33.6. Eſa. 48.16. Mat. 28.19. Luk. 1.35.1. Cor. 12.1. to the end. Act. 3.18. 21.1. Cor. 2.10.11. Eſa. 6.8.9.10, conferred with *Act. 28.25.26. Mat. 12.31.1. Job. 5.7. Heb. 9.14.* B *Eſa. 44.2,* Fear not, O Jacob my ſervant, & thou righ teous whō I haue chosen, 3, For I wil powre water upon*

Upon the thirsty, and flouds vpon the dry ground: I wil powre my spirit vpon thy seede, & my blessing vpon thy buds. Read the testimonies in the 36. auns. in (B): & in the 51. auns. in (B). *Mat. 28.19. Ioh. 16. 7. Rom. 8.9. 14. 2. Cor. 1.21. 22. Ephes. 1.13. 14.*

C 1. *Pet. 1.2.*, Yee are elect according to the foreknowlege of God the father, vnto sanctification of the spirit, through obedience, and sprinkling of the bloud of Iesus Christ. 1. *Ioh. 2.27.*, As in the 36. auns. in (B). 1. *Cor. 12.3.* and *Ioh. 3.5.* as in the 12. auns. in (B). 1. *Cor. 6.17. Gal. 3.14.*

D *Ioh. 14.16. 17. 18.*, As in the 51. auns. in (B). 1. *Pet. 4.14. Act. 9.31. Esa. 59.21.*

58 What beleeuest thou concerning the holy, and Catholike Church of Christ?

I beleeue that the son of God A, from the beginning of the world, vnto the end thereof B, doth out of al mankind C, gather, defend & keepe vnto himself D, a company chosen vnto life eternall E, through his word and spirit F, agreeing together in the true faith G: and that I am a liuely member of that company H, and shall for euer so remaine I.

A *Ioh. 10.11.* I am the good shepheard; the good shepheard giueth his life for the sheepe. *Esay. 40. 11. Ezech. 34.22. 23.24. Zach. 13.7.*

B *Esa. 59.21.*, I wil make this my couenant with them, said the Lorde, my spirit that is vpon thee, & my wordes which I haue put in thy mouth, shal not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, from hence forth, euen for euer. *Psal. 145.13.* Thy kingdome is an euclasticke kingdome, & thy dominion

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dominion endureth throughout al ages, *Matt. 16.*

18.1. Cor. 11.26. Psal. 71.18. and 72.17.

C *Gen. 12.3, and Act. 3.25,* God said vnto Abraham, euен in thy seede, shall all the kinreds of the earth, be blessed. *Psal. 72.8.9.10.11.17. & 145.21. Job. 10.16. Ephes. 2.13.14. & 3.3.5.6.*

D *Rom. 8.29,* For, those which God knewe before, hee also predestinated to bee made like to the image of his Sonne; *30,* Moreouer whom hee predestinated, them hee also called: and whom hee called, them also he iustified, and whom he iustified them he also glorified. *31,* What shall we then say to these thinges? If God be on our side, who can be against vs? *Matt. 16.18,* Vpon this rocke will I build my church, and the gates of hell shall not ouercome it. *Rom. 8.35.36.37.38.39,* As in the *32.* auns. in (D). *Job. 10.27.28.29.30,* as in the *1.auns. in (P).* *Esay. 40.11. Ezech. 34.22.23.24.*

E *Ephes. 1.4,* God hath chosen vs in christ, before the foundation of the world, that we should be holly, and without blame before him in loue: *5,* Who hath predestinated vs to bee adopted through Iesus'christ, vnto himselfe, according to the good pleasure of his will, *6,* To the praise of the glorie of his grace, wherewith he hath made vs accepted, in his beloued: *11,* In whom wee are chosen, when wee were predestinated according to the purpose of him, which worketh all thinges after the counsele of his own wil. *Rom. 8.29.30.31,* As in (D). next before. *Rom. 9.11.10.25. & 11.5.6. 1.Peter. 1.2.18. 19.20. Apoc. 17.14. 2.Tim. 1.9. Act. 13.48.2.Thes. 2.13.14. Psal. 33.12. & 65.4. & 105.5.6. Esa. 41.8.9.*

F *Esay.*

F *Esay.59.21*, As in (b) next before. *Rom.10.14.*
15.17, As in the 25. aumts. in (d). *Ephes.5.25*, Christ
 loued the Church , and gaue himselfe for it , 26,
 That hee might sanctifie it , and cleanse it by the
 washing of water through the word. *Rom. 1.16.*
Job.17.17. Ephes.1.8.9.10.15.2. Tim.3.15.16.17.
Esay.8.19.20. Psal.119.9. 11.18. 27.33.34-35.49
50.93.104.

G *Act.2.42*, They continued in the Apostles do-
 ctrine, and fellowshippe , and breaking of bread,
 and praiers . 46 , And thy continued dailie with
 one accord in the Temple , and breaking bread at
 home, did eat their meat together , with gladnes
 and singlenesse of hart. *Ephes.4.3*, Endeuer to keepe
 the vnitie of the spirite , in the bond of peace . 4,
 There is one body, and one spirite , cuen as yee are
 called , in one hope of your vocation . 5 , There is
 one Lorde , one faith , one baptisime , 6 , One
 God and father of all , which is aboue all , and
 through all, and in you all. *Job.10.4*, When he hath
 sent forth his owne sheepe , he goeth before them,
 and the sheep follow him: for they know his voice.
 5, And they will not follow a stranger, but they flee
 from him : for they knowe not the voice of stran-
 gers. 27 , My sheepe heare my voice , and I knowe
 them, & they follow me. *Ier.32.39*, I wil giue them
 one hart and one way , that they may feare me for
 euer, for the wealth of them , and of their children
 after them. *Ezech.11.19.20*, and *37.22. John.8.47.*
1. Job.4.6.

H 1. *Job.4.13*, Hereby, know we, that we dwel in
 him, and he in vs: because hee hath giuen vs of his
 spirite,

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spirit. 2. Cor. 13.5, Prooue your selues whether you are in the faith : examine your selues, knowe yee not your owne selues, howe that Iesus Christ is in you, except yee be reprobates? Rom. 8.15.16, as in the 1. aunſ. in (I). 1. Job. 3.21. and 5.13.

I 1. Job. 2.19, They went out from vs, but they were not of vs ; for if they had beene of vs, they woulde haue continued with vs : but this commeth to passe , that it might appear , that they are not all of vs. 1. Cor. 1.8.9. As in the 35. aunſ. in (G). Rom. 8.35.36.37.38.39, as in the 32. aunſ. in (D). 1. Pet. 1.5. Luk. 22.31.32. & 21.17.18. Job. 17.15. Pſa. 55.22. Rom. 11.28.29. Eſa. 49.15.16. & 54.8.9.10.

39 What meaneth the communion of Saints?

A First, that all, & every one which beleeueth hath a mutual partaking of christ, & of al his good things, as his members A; then, that every one ought readily & cheerefully, to bestow the gifteſ, which he hath receiued, to the common profit and welfare of all B.

A Ro. 8.32, God spared not his owne son, but gaue him for vs al to death: howe shall hee not with him, giue vs al things also? 1. Cor. 6.17, Hee that is ioined vnto the Lord , is one spirite. 1. Job. 1.3, That which we haue ſeen & heard, declare we vnto you, that ye may also haue fellowship with vs: and that our fellowship also may be with the father, & with his ſon Iesus Christ. 1. Cor. 10.16.17. & 12.1 to the end.

B 1. Cor. 12.7, The manifeſtatioſ of the ſpirit, is giue to every man, to profit withal. 1. Pet. 4.10. Let every man as he hath received the gift, minister the ſame one to another , as good disposers of the manifold grace of god. 2. Cor. 9.6, This yet remember that he

* which

soweth sparingly, shal reape also sparingly; and he
that soweth liberally shal reape also liberally. 7, As
euery man wisheth in his hart, so let him giue, not
grudgingly, or of necessity: for God loueth a cheer-
ful giuer. 1, Cor. 13, 1. to the end. Mat. 25, 14. to 31.
Ephes. 4, 11. to 17. Rom. 12, 3. to 10. & 14, 19. and 15
1, 2, Pbil. 2, 1. to 9, 2. Cor. 11, 28, 29.

60 What beleest thou, concerning remission of sinnes?
That God, for the satisfaction of Christ A, hath
quite put out of his mind al remembrance of my sins,
& of that crookednes also, wherwith I must al my life
long fight B: and doth freely indue me, with the righ-
teousnesse of Christ, that I shoulde not at anie time
come into iudgement C.

A 1 Job. 2, 2, As in the 41.ans. in (B). 2, Cor. 5, 19,
God was in christ, and reconciled the worlde vnto
himselfe, not imputing their sinnes vnto them. 21,
For hee hath made him to bee sinne, for vs, which
knewe no sinne, that we should be made the righ-
teousnesse of God, in him. Rom. 3, 24, 25. and 5, 8.
9, 10, 11. Coloss. 1, 14, 19, 20, 21, 22, Dan. 9, 17. Esai.
43, 24, 25.

B Jer. 31, 34, Heb. 10, 17, I will forgiue their ini-
quity, and wil remember their sins no more. Rom.,
7, 22, to 26, As in the 14, ans. in (B) Esai. 53, 1. to the
end, as in the 48, ans. in (A), Esai. 44, 22. Psa. 103, 3.
4, 10, 12. Rom. 8, 1, 2, 3. Exec. 18, 21, 22.

C Rom. 24, 25, As in the 25, ans. in (F), Job. 3, 18,
3, 6, As in the 24, ans. in (A), Job. 5, 24. Rom. 10, 4. Ga.
3, 24, 1. Cor. 1, 30. Esai. 45, 24, 25. Jer. 33, 16. Apo. 7,
9, 13. to the end.

61 What cōfort hast thou, by the rising again of the flesh?
That

that not only my soule, after that it shall depart
out of the body, shal by and by, bee taken vp into hea-
uen, unto Christ her head A, but that this my fleshe
also, beeing by the power of Christ, raised vp againe,
shall againe also, bee joined vnto my soule, and made
like vnto the glorious body of Christ B.

A Luke 16.22, The begger Lazarus died, & was
caried by the Angels, into Abrahams bosome. The
rich man also died, and was buried. 23. And bee-
ing in hell, in tormentes, hee lifted vp his eies, and
sawe Abraham a farre off, and Lazarus in his
bosome. Luk. 23.43, Iesus said vnto the evill doer,
Verily I say vnto thee, to day shalt thou bee with
me in paradise. Phil. 1.23, I am greatly in doubt,
on both sides, desiring to bee loosed, and to bee
with Christ, which is best of al. Apo. 14.13, I heard
a voice from heauen, saying vnto mee, write, bles-
sed are the dead, immedately thence forth, which
die in the Lorde. Euen so saith the spirit: for, they
rest from their labours, and their workes accom-
pany them. Apoc. 6.9.10.11. 2 Cor. 5.1.10.10, Joh.
5.24. Eccles. 12.7. and, 11.3. B
Col. 4.18. 1 Thes. 4.15, I haue hope towards God, that the
resurrection of the dead, which they themselves,
ooke for also, shal bee, both of iust, & vniust.
Phil. 3.21, Christ shall change our vile body, that
it may be fashioned, like vnto his glorious body;
according to the woorking, whereby, hee is able,
euene to subdue all things, vnto himselfe. 1. Thes. 4:
13, I would not brethen haue you ignorant, con-
cerning them, which are asleepe, that yee sorrow
not, euene as other, which haue no hope. 14, For,

if we belieue that Iesus is dead, and is risen; euen so, them which sleep in Iesus, will God bring with him. 13. For this say we vnto you by the word of the Lord, that we which liue, & are remaining in the comming of the Lord, shall not preuent them which sleepe. Verses 16.17.18. As in the 56. aunc. in (c). Job. 19.25.26.27. 1. Job. 3.2. Col. 3.4. Apoc. 20.13.13.14. 1. Cor. 15.1, to the end. 2. Cor. 4.14. Esa. 26.19.21. Ezek. 37.1. to 15. Dan. 12.2.13. 62 What comfort doth the Article concerning life eternall, bring unto thee?

That soasmuch as I do already feel in my hart, the beginnings of life eternall &c: it will surely come to passe, that after this life, I shall obtaine full & perfect felicity, wherin I shal for euer serue God: which felicity, neither eie hath seen, neither ear hath heard, neither hath it at any time entered into the heart of man, 1. Cor. 2.9. & Esa. 64.4 b.

A 2. Cor. 4.18. We look not on the things, which are seen, but on the things, which are not seen: for, the things, which are seen, are temporall; but, the things, which are not seene, are eternall. Chap. 5.1, For, we know, that, if our earthly house of this tabernacle, bee destroied, we haue a building, giuen of God, that is, an house not made, with hands, but, eternal, in the heauens. 2, For, therefore we sigh, desiring to be clothed, with our house, which is from heauen: 3, Because that, if we be clothed, wee shall not be found naked. 4, For, indeede, wee that are, in this tabernacle, sigh, and are burdened, because, we would not be vnclothed, but would be clothed vpon, that, immortallitie might be swallowed vp, of life,

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6. And, he that hath created vs, for this thing, is
god, who also hath giuen vnto vs, the earnest of the
spirit. 6. Therefore, we are alway bold, though wee
know, that, whiles we are at home, in the body, we
are absent, from the Lord. 7. For, we walke by faith
not by sight. 8. Neuerthelesse, we are bold and
dare, rather, to remoue out of the body, & to dwel
with the Lord. 9. Wherefore also, wee court, that,
both, dwelling at home, &c, remouing from home,
we may bee acceptable to him. Rom. 8. 22, 23. Phil.
3. 20. Eph. 2. 6. Heb. 11. 13. to 17.

B *Esa. 35.10, and, 51.11.* The redeemed, of the Lord, shall returne and come to Sion, with praise: and everlasting ioy, shal be vpon their heads: they shall obteine ioy, and gladnes, and sorrow, & mourning, shall flee away. *Apoc. 7. 14.* These are they, which came, out of great tribulation, and haue washed their long robes, and haue made their long robes, white, in the blode of the Lamb: *15.* There-fore, are they in the presence, of the throne of God, and serue him, day, and night, in his temple, and he that sitteth, on the chroñe, wil dwel amongst them. *16.* They shall hunger no more, neither, thirst any more, neither, shal the sun light one them, neither, any heate: *17.* For, the Lamb, which is in the mid-deast of the throne, shal gouern them, and, shall lead them, vnto the lively fountaines of waters, &c, god shall wipe away, all teares, from thair eies. *Psal. 16.* *31.* Thou wilt shew me the path of life: In thy pre-sence, is the fulnes of ioy: and at thy right hand, there are pleasures, for evermore. *Rom. 5.7.10. Esa. 34.3.* *Apoc. 2.26; 3.7. 28.8c, 21.3.4, 10,* *at the end.*

Sob. 14.3. and 17.24.2. Corint. 15.28.1. Sob. 9.12. M. 22.30. Esa. 60.115. v. other mss. in the coll. only

63 What benefits hast thou, by believing all these things?

That, in Christ, I am righteous before God, and
an heir of life eternal.

A. Hab. 2.4, & Rom. 1.17; By the gospel the righteous

reousnes of God is revealed, fro faith to faith: as it is written, the just shall live by his faith. *Rome, 3, 28.*

The righteousness of God, is made manifest with-
out the law in the works of creation. See fifth Psalm.

out the law, having witness of the law, &c of the Prophets, 22. To wit, the righteousness of God, by the

faith of Jesus Christ, vnto al; & vro all that beleue,

Rom. 4, 16, to 25, as in the 25. amsl. in (A). Rom. 5, 19, as in the 11. amsl. in (A). Tit. 3, 7, as in the 2. amsl. in

(a). Job 3.36, as in the 24. ams. in (a). Rom. 4.5, and

64. How art thou righteous before God?

By faith only, in Jesus Christ; & insomuch, that
sleight not your own conscience no accuse me of any.

although mine own conscience do accuse me, of grievous sinne, committed against all the commandments

mentes of God, and voe tell mee, that I haue not kept
any one of them: and that I am stil euery creature

any one of them is; and that I am all even greater per-
clined unto all euill c: yet notwithstanding, (so that

With an assured trust, of true faith, I doe catch holde
of these benefits, & withoute any merite, of mine

merite me very &, the perfect satisfaction o, righteous-

nes, and holines of Christ is, shall bee imputed, and
given unto mee, to stand me in as good staine.

if I had neither committed any sin at all, neither were

stained with any little spot thereof; yet verily, as it is my selfe, had perfectly performed, that office.

which Christ hath performed for mee x.

A Roma,

A *Rom. 3.24.* All are iustified freely, by Gods grace, through the redēption that is in Christ Ies. *v.5.* Whom God hath set forth to be a reconciliation through faith in his bloud, to declare his righēousnesse, by the forgiue ness of the sins that are passed through the patience of god. *v.8.* Therefore we conclude, that a man is iustified, by faith, without the works of the Law; *Gal. 2.15, 16.* As in the *v.5.* *Amst. in (A).* *Ephes. 2.8.* By grace are you saved, through faith. *v.9.* Not of works, dearest friend, should boast himselfe. *Rom. 3.1.* *Phil. 3.8, 9.* *Col. 1.1.*
4.5. *Esa. 53.11.* *e. Act. 13.39.* Readeth the testimonies of the *Ans.* next before.

B *Rom. 3.9.* Wee haue already pronounced that all, both Jewes and Gentiles are under sinne. Render the testimonies of the *9. Ans.* in *(A)* and *(B)*: and of the *22. Ans.* in *(A)* and *(B)*. *Ans. in (A).* *10. Ans.* *Col. 1.12.* *Rom. 7.23.* *Genes. 1.4.* *Genes. 1.10.* *v.17.* *As in the 26. Ans. in (A).* *2. Cor. 1.19.* *John 1.12.* *1. Cor. 1.10.* *John 3.18.* *As in the 24. Ans. in (A).* *John 1.12.* *1. Cor. 1.10.* *John 3.18.* *As in the 2. Ans. in (A).* *1. Cor. 1.10.* *John 3.18.* *Exodus 3.12.* *Exodus 3.12.* *John 3.18.* *John 3.18.*

F *Rom. 1.15.* At this present time, there haue come
many through the election of grace. *6.* And if it bee
of grace, it is no more of works, or else were grace,
no more grace: but if it bee of wōrkes, it is no
more grace, or else were wōrkes, no more wōrkes.

Roman 3.24. Ephes. 2.8.9. As in (A) next before. A
Galatians. 3.2. As in the 41. Quint. in (B). Marc. 3.27.28
As in the 29. Quinf. in (A). Read the testimonies of
the 33. Quinf. in (B). And did diuine dignitatem non in his
Heb. 12.24. 2.2. As in the 60. Quinf. in (A). Colossians. 3.9.
If any man sin we haue an advocate with the fathers
Jesus Christ, the just. 2. As in the 41. Quinf. in (B) or of
I. Cor. 5.19. As in the 60. Quinf. in (A). Rom. 4.9.
3.6.20.25. As in the 25. Quinf. in (B). Gen. 1.5.6. Gal. 3.6.
6. Jam. 2.23. Abraham beleev'd God, and it was
imputed to him for righeteousnesse. Rom. 4.1.2.3.4.
& 25. Apoc. 3.9.7.8.22.23.24.25.26.27.28.29.2.4.3.2.4.5.
K. 2. Cor. 5.21. As in the 60. Quinf. in (A). 1st Cor. 10.
3.6. As in the 24. Quinf. in (A). 2d Cor. 11.1.2.3.4.5.6.7.8.9.10.
9. Cor. Why doest thou affirme thy selfe to be righeteous; by
fath or works? (a) Quinf. (A) in 1.1.2.3.4.5.6.7.8.9.10.21.22.23.24.25.

Note, that for the moxchinesse, of my faich, I doo
pleasid to haue the satisfacion right conuenient & ho
linessse of Christ onely, & for my righteousnesse before God
I haue fforfiche answere is the meanes wherby I doo
embracie and apply the Lawe unto my selfe. But his
releasid thefes? & it is that I affirme my selfe, to be
righteous before God, by faich only. & yea vpon this
Adams in Gen. 2, 23 I affirme me not to know any thing
among you, save he first haist hym crucified. 1 Cor.
1, 30. Gal. 3, 13. As in the 34. Chapell (A). 20. Tim. 3, 9. As in
the Ans. next before, in (B). Rom. 3, 24. As in the Ans.
next before in (C). John 3, 17, 18, 19, 20, 21, 22, 23, 24
Eph. 1, 4, 6, 5, 10. He that helpeyneth in the Sonne of
God, hath the witnessis in himselfe: hee that helpeyneth
not God, hath made him a Her, because he hel-
peyneth not her record, has God witnessed of his

DELIVERANCE.

Stone, Job. 3.18.36, Qs in the 24. Ann. in (a).

66 Why cannot our workes be our righteousness, or at
the least, some part of our righteousness, before God?

Because that that righteousness which is able
to stand before the judgement seat of God, must bee
thoroughly perfect, & in every respect amiable, in
Gods law &c: but our iustices, even the best of them
al, are in this life, imperfect & defiled with sin.

A. Deut. 27. 26, &c Gal. 3. 10, Cursed is every one
which continueth not in all things, which are writ-
ten in the booke of the Law to do them.

B. Esa. 64. 6. 7, As in the 17. ann. in (a). God thinke

67 How can our workes deserve nothing, seeing God doth
promise unto them, a reward, both in the life present, & in
the life to come &c.

A. Esa. 1. 19, If ye consent, & obey, ye shal eat the
good of the land. Psa. 19. 11, Moreover, by them, is
thy servant made circumspect, & in keeping of the
there is great reward. 1. Tim. 4. 8, Godliness is pro-
fisuble to all things, which hath the promise of the
life present, and of that that is to come. Deut. 28.
1.10. 1.5. 2.1, Cor. 3. 20, Matth. 5. 11. 1.2. and 6. 4. 6.
1.8. 20. and 10. 32. 41. 42. and 25. 20. 21. 22. 23. 28.
29. Luk. 1. 6. 9. Act. 10. 4. 5. 6. Rom. 3. 6. 7. 10. Col. 3.
1.4. 2. 1. Tim. 6. 17. 18. 1.9. Hebr. 10. 35, and 11. 36.
1. Sam. 1. 2. 1.4. Pro. 23. 4.

That reward is not giuen of merit, but of grace.

A. Luk. 1. 10, When ye haue don al those things
which are commanded you, say, we are unprofita-
ble seruants: we haue done that which was our du-
ty to do. Mat. 10. 8. Luk. 12. 32. Rom. 6. 33. &c II. 3. 2.
35. Apo. 21. 6. Job. 35. 6. 7. 8. Psa. 16. 3. 3. Esa. 64. 6. 7.

68 But yelawes and chyldren make me yecore and
prophewe yow to be vnde to me to mene yow do

Mark for it cannot be, but that they, whiche through
folowynge yow shal come to Chyf, will bring forth fruite
whiche shall be vnde to me to mene yow do
it. alderlyngnes. A good tree can not bring forth
ewylde fruite, neither can a corrupt tree bring forth
good fruite. for yee are the branc-
hes withoute bider hys me; and I in hym, the same
bringeth forth much fruite: for without me, yee can
do nothing. Ps. 1. 19 o. 6. Mercys is with thee, that thou
maiest bee scared. Is. 5. 5. Every man that hath
the hope in hym, purgeth hymselfe, even as he is
pure. 1. Who is deuteris borm of God, sinner no: for
his seed remaineth in hym, neither can he sinne, be-
cause he is born of god. Is. 5. 1. As in the godes An-
(c). Altho. god do purgare difference betwix them
and them selfe, he had purged their hym.
Is. 5. 26. Job. 47. 1. Job. 4. 6. Job. 17. 17. Ps. 11. 9.
Ezekiel 20. 39; 21. 3. 2. 26. & 23. 1. 2. 3. Gal. 5. 1. 2.
2. 3. 2. 4. 2. 3. Ezekiel 36. 26. 27. 28. 29. 30. 31. 32.
33. 34. 35. 36. 37. Pro. 2. 10. 11. 14. Ps. 1. 13. 9. 1. 2. 3. Job 1. 7.
3. 9. 6. Ep. 4. 30. 10. 25. Col. 3. 24. 20. 1. 2. Ep. 2. 1. 2. 6. Is. 3. 22. 7.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 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1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 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B Mat. 28.19, Teach all nations baptising them
in the name of the father, and the son, and the holy
Ghost. 120. Touching them, to obserue all thinges,
whatsoeuer I haue commanded you. Rom. 10.14.
15.17. and 1.Cor. 1.21, As in the 35. and in (D). 1. Pe-
ter 3.82.23, and 2.6. 70. What are the Sacramentes?

They are holy signes and seals, set before our eies,
and for this cause or deuine of God, that by them, we
might the better verlare and leare, unto vs, the pro-
mise of the gospell: that is, that not onely to all the be-
lievers generallly, but also, to every one of them par-
ticularly, for that onely sacrifice of Christ, perferrid v-
pon the cross, doth freely give remission of sinnes
and life eternal A. .

A. *Ques.* W^t R^t 4.9. We say, that faith was im-
puted unto him for righteousness 10. How was
it in him passed when he was circumcised, or vi-
ncircumcised? **D.** *Ques.* When was he circumcised, but
when he was vncircumcised? **A.** After he received
the signe of circumcision, as the seal of the right-
eousnesse of the faith, which hee had when hee
was vncircumcised; that hee might bee the father
of all them, that belieue, not beeing circumcised,
that righteousness might be imputed to them al-
so. **D.** *Ques.* The Lord thy God will circumcise
my hearte; and the heart of thy people; that thou
maist loue the Lord thy God, with all thy hearte,
and with all thy soule, that thou maist loue. *Eze. 36.27.*
1. in the two, as in the 48. and the 49. *Exod. 6.6.7.25.*
Exod. 12.43. and 13.10. 27.8. 14.20. 12.2. Sam. 17.
36. Eze. 6.6.7.8. and 54.9. Apoc. 10.8.9. 10.11. and

21. to the euill. Exodus 12.3.10 & 7.3.10 R. a
73. How many partes shal be thens in a Sacrement? d
Two: the outwarde visible signe, and the inward
spirituall grace. b
A. Rom. 4.9. to 1.3. & Deut. 30.6. As in the ans. now
before, in (a): Will be unto ioin, the rest of the testimo
nies there alleaged. Mar. 1.6. v. 6. and v. 4. & 4.6. to 27.
73. Do both the word and the Sacrement item, serve to
gaine, or the same ends: that is, to lead our faith unto the sac
rifice of Christ, finished upon the crisse, as was the only
fundacion of our salvation? c
Rea: for the help wherwith dooth by the gospel teach,
and by the Sacrement assure us, that our whole sal
uation doeth ly, in the onely sacrifice of Christ, offered
for vs upon the crisse. d
A. Rom. 6.2.5. v. 4. As in the 4.7. ans. in (a). Gal. 3.1
v. 7. All yee, that are baptised into Christ, haue
put on Christ. Rom. 4.9. to 1.3. As in the 70. ans. in
(a): Will be unto ioin the rest of the testimo nies there
alleaged. 1 Cor. 10.16. & 7. e
73. How many Sacrements hath Christ ordeneid, in the
New testament? f
Two: The Banisme, and the Supper of the Lord. g
1 Cor. 11.27. I woulde nog that yee shoulde
be ignorant, that all our Fathers were ynder
the cloude, and all passed thorough the Sea, and
were all Baptised vnto Moses, in the cloud,
and in the Sea, 3. And did all eate the same spi
rituall meatte, 4. And did all drinke the same
spirituall drinke. (for they dranke of the spi
rituall Rocke, that folowed them, and the Rocke
was Christ).

or

A Act. 2.38. & 19.16. **OF Baptisme.**

V V^e Here is the outward sign or form in baptisme
which is the person baptised, im-
mersed, or sprinkled with it, in the name of the Fa-
ther, the Sonne, and the holy Ghost, Mat. 28.19.
T Th^e *What is the Pecche, and spred me gracie* Mat. 28.19
T *The remissio[n] of our sinnes, by the blood, and*
spirit of Christ, thence the forgiuenes of sinnes, and the
generation of new birth. Both which we haue, by the
death & resurrection of Christ, through the working
of his spirit in us herof we haue a pledge, and seale, in
this sacrament.

A Mat. 3.11. Indeed I baptise you with water, to
remidement of life, but he that cominckly after me,
is mightier than I whose shooes I am not worthy
to beare; hee will baptise you with the holy Ghost,
and with fire. Mat. 10.16. He that hathe beliefe and
be baptised shall be saued; but hee that will not be
leue, shal be damned. Rom. 6.2. & 10.4. As in the 2.13
answ^r in the 2.13. **G**al. 3.27. & 1.13. **M**ake the testimonies
of the 2.13. answ^r in the 2.13. **G**al. 3.1. & 1.13. **C**
76. *Show me the effect of Baptisme, yet more plainly, live*

*Whereas by nature, we are none of Gods church,
or household, but through sin are the children of wrath,
most worthy of eternal damnation. We are by bap-
tisme, received into the Church, and assured, that we
are now the children of God, boord and grafted into
the body of Christ, become his members, and such as
doe grow into one body with him are no longer iniquitie.*

A Ephes. 1.3. & 3.3. As in the 2.13. answ^r in the 2.13.
B Gal. 3.27. All ye that are baptised into Christ, haue
put on Christ. 1 Cor. 6.15. & Ep. 5.26, and Gal. 3.26.

Ag

Again the 36. Ams. in (A). See the 75. Ams. &c (A).

77. How art thou then in Baptism taught and assured
that thou art partaker of that only sacrifice of Christ?

78. Because Christ hath commanded the outward
washing with water A: adding thereunto this prom-

ise b: that I am as certainly, by his blood and
spirit, washed from all the uncleanness of my soul,

that is, from all my sins, as I am immediately washed
with water, whereby the uncleanness of the body, is
known to be scooped away c: 5. In this we have

Act. 18. 19. Teach all nations, baptising them
in the name of the Father, & the Sonne, & the ho-

ly Ghost. Act. 2. 38. And I baptised, 17. quic.
A. Rom. 10. 9. Ye indeed baptised with water, but:

yet shall be baptised with the holy Ghost. Act. 2. 1.

18. Peter said vnto them, amend your liues, & bee
baptised every one of you, in the name of Iesu-

Christ, for the remission of sins: & he shall receiue
the gift of the holy Ghost. Mar. 1. 18. & 1. 19. Mar. 1. 6. 1

20. & Rom. 6. 3. Again the 47. Ams. in (A). Gal. 3. 27. C

Mar. 1. 4. & Luk. 3. 3. John did baptise in the
wildernes, & preached the baptisme of amendment
of life, for remission of sinnes d: 1. 19.

78. Shew me more plainly what it is to be washed with the
blood and spirit of Christ?

This is to receive fro God remission of sins, free-
ly by the bloud of Christ, which in his sacrifice upon
the cross, he did shed for vs A: And then shall by the ho-

ly spirit, to be renewed, & by him sanctifying me, to be
made a meber of Christ: to the end, that inde & more

I may die to sin, & live holily, & abundantly B. D

Act. 2. 1. Cor. 1. 2. Ye are elect according to the fore-
know-

knowledge of God the Father, to sanctification of the spirit, through obedience, & sprinkling of the bloud of Christ. *Apos. 1.5*, Christ hath loued vs, & washed vs frō our sins, in his bloud. *Zach. 13.1*, In that day, there shal be a fountaine, opened to the house of *David*, & to the inhabitants of Ierusalē, for sin, & for vncleannes. *Esa. 53.1*, to the end, As in the 48. Ans. in (A). *He. 12. 22. 24*. *Apo. 22. 14*. *Exo. 36. 25*. B. *Job. 1. 33*, I, saith *John*, knew not Iesus: but he that sent me to baptise with water, said vnto mee: vpon whom thou shalt see the spirit come downe, & tarry still on him, that is he, which baptised with the holy Ghost. *Job. 3. 5*, Except a man be borne of water, and of the spirite, he cannot enter into the kingdome of God. *1. Cor. 6. 11*, Yee are washed, ye are sanctified, yee are iustified, in the name of the Lord Iesus, and by the spirit of our God. *1. Cor. 12. 13*, By one spirit, we are all baptised into one bo-die, whether we be *Jewes* or *Grecians*, whether we be bond or free, and haue bin all made to drinke into one spirit. *Rom. 6. 2. to 14*. As in the 47. Ans. in (A). *Colos. 2. 11. 12*.

79 Where bath Christ promised, that he will so certain-
ly wash vs, with his bloud and spirit, as wee are washed
with water, in Baptisme?

In the institution of baptism, the words wheres-
of be these: Goe yee and teach al nations, baptising
them in the name of the Father, & the Sonne, & the
holy Ghost, *Mar. 28. 19*: He that shall beleue & bee
baptised, shal bee saued: but hee that wil not beleue,
shal be condemned, *Mar. 16. 16*. This promise is re-
peated againe, when the Scripture termeth Bap-
tisme

15me , the washing of the new birth, as *74.3.3.*: and
the washing away of sinnes, as, *Act. 22.16.*

80 Is the outward washing with water then, the very wash-
ing away of sinnes?

No A: For only the bloude of Jesus Christ, dooth
purge vs from al sinnes.

A *Mat. 3.11.* As in the *75.ans. in(A).* *1.Pet. 3.20;*
In the Arke, few, that is, eight soules were sauued in
the water. *21.* To the which also, the figure, that
nowe saueth vs, euuen baptisme, agreeth, (not the
putting away of the filth of the flesh, but in that, a
good conscience maketh request to God) by the
resurrection of Jesus Christ. *Ephes. 5.26.*

B *1.Cor. 6.11.* As in the *78.ans. in(B).* *1.Ioh. 1.7;*
As in the *1. ans. in(D).*

81 Why then, doth the holy Ghost, call Baptisme, the wa-
shing of the new birth, and the washing away of sinnes?

Not without very good cause: For, not onely hereby, he would teach vs, that, as the uncleannessesse of the
body, is purged by water, so our sins, are purged, by
the bloud, and spirit of Christ A: but the more also by
this diuine token, & pledge, he would assure vs, that, by
the inward washing, we are as truly washed, fro our
sins, as we are washed w/outward & visible water B.

A *1.Cor. 6.11.* As in the *78.ans. in(B).* *Apoca. 7.14;*
As in the *62.ans. in(B).* *Apoc. 1.5,* Christ hath loued
vs, and washed vs, from our sins, in his bloude.

B *Mar. 16.16.* As in the *75.ans. in(A).* *Gal. 3.27.* Al-
yee, that are baptised into Christ, haue put on
Christ. *Gal. 3.17.*

82 What is required of persons to be baptised?

Faith, and repentance: that is, we must earnestly
repent

repent vs, of our former wicked life *a*, and beleue as-
suredly, that we are cleansed from our sinnes, by the
bloude of Christ, and so made acceptable to God, and
that his spirit dwelleth in vs *b*. And according to our
profession, and promise, made in Baptisme, we must
go the vttermost that is in vs, striue, to mortifie our
flesh, and by our Godly life, to shew, that we haue put
on Christ, and haue his spirit giuen vnto vs: without
this, our baptisme is no baptisme *c*.

A Mat. 3.1, John the baptist came and pre-
ched, 2, Saying, repent, for the kingdom of heauen
is at hand. 6, And they were baptised of him, in Jordan,
confessing their sins. 7, Nowe, when hee sawe
many of the Pharisies, and of the Sadduces come
to his Baptisme, hee said vnto them, O generation
of vipers, who hath forewarned you to flee from
the anger to come? 8, Bring foorth therefore fruits
woorthy amendment of life, 9, And thinke not to
say with your selues wee haue Abraham to our
father: for I say vnto you, God is able of these
stones, to raise vp children, vnto Abraham, &c.

B Act. 8.36, As they went on their waie, they
came vnto a certaine water, & the Eunuch said, see,
here is water: what doth let me to be baptised? 37,
And Philip said vnto him, if thou beleueest with all
thy heart, thou maiest. Then hee aunswered and
said; I beleue that Iesus Christ is the Son of God.
38, Then he commanded the Chariot to stand stil:
and they went downe into the water, both Philip
and the Eunuch, and he baptised him.

C Rom. 6. 2. to 14, As in the 47. Ques. in (A).
Mar. 16.16, As in the 75. Ques. in (A). Luk. 13.5.
Except

Except yee amende your liues, yee shall all perish.
Roms.2.28, He is not a Jewe, which is one outward; neither is that circumcision, which is outwarde in the flesh. 29, But hee is a Jewe, which is one within, and the circumcision is of the heart, in the spirit, not in the letter, whose prale is not of men, but of God.

83 Why then are infantes to be baptised, who by reason of their tender age, cannot yet perfourme these things.

Because that they, as wel as ould folkes, doe belong vnto the couenant and church of God A: and because that vnto them, through the blood of Christ, remission of sinnes B, and the holy ghost, the woorker of faith, is no lesse promised, than vnto ould folkes C: they are by baptisme, to be grafted into the church of God, and to be discerned from the children of infidels deas in like maner it was done, in the old Testament, by circumcision D, in stede whereof, in the new Testament, Baptisme is ordaine E. And when as they come to age, they must themselues, learn, beleue, and acknowledge the blessings of God, wherof in Baptisme they haue been made partakers; and earnestlie indeuour, in their liues, to expresse the duty, in, and by their baptisme professed, and promised F.

A Gen.17.7, Act.2.39, and 3.25, The promise is made vnto you, and to your children.

B Mar.10.14, Iesus saide, suffer the little children to come vnto me, and forbid them not: for of such is the kingdome of God. 16, And hee tooke them vp in his arms, and put his hands vpon them, and blessed them.

C Act.2.39, The promise is made to you, and to your

your children. *Psa. 22.9.* Thou gauest me hope euen
at my mothers brestes, 10, I was cast vpon thee,
euen from the wombe: thou art my God, from my
mothers belly. *1. Cor. 7.14.* The vnbeleeuing husbād
is sanctified by the wife, and the vnbeleeuing wife
is sanctified by the husbande, else were your chil-
dren vncleane, but nowe are they holy. *Gen. 17.7.* I
wil establish my couenant, betweene me and thee,
and thy seede after thee, in their generations, for an
everlasting couenant, to be God vnto thee, and to
thy seede after thee.

D *Act. 10.47.* Can any man forbid water, that
theſe ſhould not be baptiſed, which haue received
the holi ghost, as wel as we? *48.* So he commaun-
ded them to be baptiſed, in the name of the Lorde.

E *Genes. 17.12.* Euery Man-childe of eight daies
old, among you, ſhal be circumciſed, in your gene-
rations: *13.* So my couenant ſhal be in your fleshe,
for an euerlaſting couenant. *14.* But the vncircum-
ciſed Man-child, in whose flesh the foreskin is not
circumciſed, even that person ſhal be cut off from
his people, because hee hath broken my couenant.

Leuit. 12.3. Gen. 21.4. Luk. 1.59. & 2.21. Act. 7.8.

F *Galat. 5.6.* In Iesus Christ, neither circumciſion
auaileth any thing, neither vacircumciſion, but
faith, which worketh by loue. *Colos. 2.11.* In Christ,
yee are circumciſed, with circumciſion made with-
out handes, by putting off the ſinneful body of the
flesh, through the circumciſion of christ. *12.* In that
ye are buried with him, through baptism, in whom
yee are also raised vp together, through the faith of
the operation of God, which raised him from the

dead.13, And ye, which, were dead in sins, & in the vncircumcision of your flesh, hath he quickned together with him, forgiuing you, all your trespasses.

G *Psal.119.9*, Wherewithal shal a yong man, redres his way? In taking heed thereto, according to thy word. *Pf.76.11*, Vow, & perform vnto the lord your god, al ye that bee round about him: let them bring presents vnto him, that ought to bee feared. *Heb.4.2*, The word which they heard profited them not, bicause it was not mixt with faith, in those that heard it. *Dent.29.29*, The things reueiled belong vnto ys, and to our children, for euer, that we may doe al the wordes, of this Lawe. Read the testimonies, of the 82. Ques. in (c). 2. *Tim.3.14.15.16.17.* *Psal.116.12.13.14.17.18.19.*

Of the Lords Supper.

84 **W**hat are the parts, and matter, of the Lords Supper?

The matter, and partes thereof, cuen as, of Baptisme, are of two sortes: the one is earthly, and sensible, that is, such as may be scene, felt, tasted, smelled, &c. The other, is heauenly, and remoued, from all outward senses A.

A Reade the woordes of the institution, in the 89. Queswere.

85 What is the earthly, and sensible part?

Bread and Wine A.

A Reade the woordes of the institution, in the 89. Ques.

86 What is the heauenly part, and matter, remoued from al outward sensess?

The

The body broken, and bloud shed of Christ A.

A Reade the woordes of the institution, in the 89.
Answe.

87 How art thou in this Sacrament, taught, and assa-
red, that thou art partaker of that only Sacrifice of Christ,
offered upon the croffe, and of al his bensfice's whatsoeuer?

Because christ hath commatnded me, and all the
faithfull, to eat of this bread broken, and to drinke of
the cup diuided, in remembraunce of him A: adding
this promise thereunto: First, that his body hath as
certainly been offered, and broken vpon the croffe for
me, and his bloud shed for me: as with mine eies, I do
behold the bread of the Lorde, to bee broken for mee,
and the cup to bee imparted vnto mee. Next, that by
his body, which hath been crucified for vs, and by his
bloud, which hath been shed for vs, my soul is as cer-
tainly fed of him, vnto life eternal: as I doe with the
mouth of my body, receive at the Ministers handes,
the Bread and Wine, the signes of the Lordes body
and blode B.

A 1. Cor. 12.13, As in the 78.ans. in (B). Mat. 26.
27, Also he tooke the cup, and when hee had giuen
thanks, he gaue it them, saying, drink ye al of it: 28,
For this is my bloude of the new testament, that is
shed for many, for the remission of sinnes.

B Mat. 26.27.28, Mar. 14.22.23.24, Lu. 22.
19.20, 1. Cor. 10.16.17, and 11.23. to 27. and 12.
13. At which places you may read, in the woordes of the
institution, in the 89.ans.

88 What is it, to eate Christes bodie crucified, and to
drinke his bloude/bread?

Not onely with an attirred faith, to embraze the

M ij whole

whole passion & death of Christ, & to obtaine thereby remission of sinnes, and life eternall A: but also by the holie Ghost , who dwelleth , both in Christ , and in vs, to be more and more, so united , to his holy bo-
die B, that, although he bee in heauen c, and wee in earth: we may notwithstanding, be fleshe of his flesh,
& bone of his bones, Ephes. 5. 29. 30. 32, D: & that as,
al the members of a body, by one soul, so he & we may
by one & the same spirit, be quickned & gouerned E.

A Job. 6. 35 , Iesus said vnto them, I am the bread of life; hee that commeth to me, shall not hunger, and hee that beleeueth in me, shall never thirst. 40, And this is the will of him that sent me, that euery man, which seeth the Sonne, and beleeueth in him, should haue euerlasting life:& I wil raise him vp, at the last day. 47, Verily, verily, I say vnto you, hee that beleeueth in mee, hath everlasting life. 48, I am the bread of life. 50, This is the bread which commeth downe from heauen , that hee which eateth of it should not die. 51 , I am the liuing bread, which came down frō heauen, if any man eat of this bread, he shal liue for euer : & the bread that I wil giue, is my flesh, which I will giue for the life of the world. 53, Verily, verily, I say vnto you , except yee eat the flesh of the sonne of man, and drink his bloode, yee haue no life in you. 54, Whosoeuer eateth my flesh , and drinketh my bloode , hath eternall life, and I will raise him vp , at the last day. 55 , For my flesh is meat indeed, and my blood is drink indeed. 57, As the liuing father hath sent mee , so liue I by the father, and hee that eateth mee, euen hee shall liue by me. 58, This is the bread which came down
from

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from heauen; not as your fathers haue eaten Manna, and are dead. Hee that eateth of this bread, shal liue for euer. 56, These things spake he in the Synagogue, as hee taught in Capernaum, 60, Many therefore, of his Disciples, when they heard this, said: this is an hard saying: who can heare it? 61, But Iesus knowing in himselfe, that his Disciples murmured at this, hee saide vnto them, dooth this offend you? 62, What then, if ye should see the sonne of man, ascend vp, where he was before? 63, It is the spirite that quickneth, the fleshe profiteth nothing: the woordes that I speake vnto you, are spirit, and life.

B *John.6.56*, Hee that eateth my flesh, & drinketh my blood, dwelleth in me, and I in him.

C *Act.3.21*, As in the 50. Answere, in (c). *1. Cor. 11.29*, As in the wordes of the institution in the 89. Answere.

D *1.Iob.4.13*, Hereby know we that we dwelin him, and he in vs: because hee hath giuen vs of his spirite. *1.Cor.6.15*, Your bodies are the members of Christ. 17, He that is ioined to the Lord, is one spirit. *1.Cor.6.19*, *Iob.14.23*. *1.Iob.3.24*.

E *Iob.6.56*, As in (B), next before. And, Verses, 57.58, As in (A) next before. *John.15.1*, I am the true vine, & my Father is an husbandman. 2, Euery branch, that beareth not fruit, in me, hee taketh away: & evry one that beareth not fruit, he purgeth it, that it may bring forth more fruit. 3, Now are ye clean, through the word, which I haue spoken vnto you. 4, Abide in me, & I in you; as, the branch cannot beare fruit of it selfe, except it abide in the

M iij

vine,

vine, no more can yee, &c. 5, I am the vine, ye are the branches, &c. 6. If a man abide not in me, hee is cast forth, &c. Ioh.14.23. Ephes.4.15.16.

89 In what places hath Christ promised, that he will as certainly give unto the faintfull, his body and bloud, shew to be eaten, and drunken, as they doe eate of this bread, broken, and drinke of the cup?

In the institution of the Supper, the woodes whereof be these; out of Mar. 26.26. to 31. Mar. 14. 14. to 27. Luk. 22. 19. 20. & 1. Cor. 11.23. I haue received of the Lord, that which I also haue deliuered unto you, to wit, that the Lorde Jesus in the night that he was betrayed, tooke bread 24. And whē he had giuen thanks, he brake it, and said: Take, eat: This is my body, which is broken for you, this doe ye in remembrance of me. 25. After the same maner also, he took the cup, whē he had supped, saying: This cup is the new testament in my bloud & This do, as oft as ye drinke it, in remembrance of me p: 26. For, as oft as yee shall eate this bread, & drinke this cup, yee shew the Lords death, till hee come. This promise is repeated againe of Paul, 1. Cor. 10.16, saying: The cup of blessing, which we blesse, is it not the communion of the bloud of Christ? The bread which we breake, is it not the communion of the body of Christ? 27. For we that are many, are one bread, and one body, because we al are partakers of one bread.

A. Exod. 24.8, Heb. 9.20, 1. Pet. 1. 2, Moses tooke the bloud & sprinkled it vpon the people, & saide; behold the bloud of the couenant, which the Lord hath made with you concerning all these thinges.

B. Exod. 13.8, Thou shal shew thy sonne, saying;

This

This is done because of that, which the Lorde did
ynto me, when I came out of AEgypt, 9, And shal
be a signe vnto thee, vpon thy hand, and for a re-
membrance betwene thine eies, that the Law of
the Lorde may bee in thy mouth: for by a strong
hand, the Lord brought thee out of AEgypt.

90 Is then, the bread and wine changed into the verie
substance of the body and blood of Christ?

No: for that were to destroy the nature of a Sa-
crament, which must consist both of heauenly, & earthly
matter A: Moreover, as the water in baptisme, is
not turned into the bloud of Christ, neither is þ very
washing away of sinnes it selfe, but only a token and
pledge of those things, which, in baptisme, are sealed
to vs; even so, the bread and wine in the Lords Sup-
per, (though according to the maner of sacraments,
and the kind of speaking of them, vsed by the holy
ghost, they be called the body & bloud of christ b:) yet
they are not, in very deed, þ bodieþ bloud of Christ c.

A Read the words of the institution, in þ 89. Aun.

B 1.Cor.10.1.2.3.4. As in the 73. Aun. in (A). Gen.
17.10, This is my couenant which yee shall keepe
betwene me, and you, & thy seed after thee. Let
every man child among you, be circumcised: 12.
13.14. As in the 83. Aunl. in (B). Exod.24.8, As in
the 89. Auns. in (A). Exod.13.9. As in the 89 Auns.in
(B). Tit.3.5, As in the 2. Aunl.in (A). Act.22.16, As
in the 79. Aunl.1. Pet.3.21, As in the 80. auns.in (A).
Exod.12.27.43.48. and 29.36. Act.7.8. Levit.16.
10. & 17.11. Esa.6.6.7.

C 1.Cor.10.16.17, & 11.26, as is the words of the
Institution, in the 89. Aunl. Verse 27, Wherefore

whosoever shall eat this bread, and drinke the cup
of the Lord vnworthily, shal be guilty of the body,
and bloud of the Lorde. 28, Let a man therefore
examine himselfe, and so let him eat of this bread,
& drinke of this cup. *Mat. 26. 29, and Mar. 14. 25,*
I will not drinke hence-forth, of this fruite of the
vine, vntil that day, when I shall drink it new, with
you in my fathers kingdome.

91 *Why then doth Christ call the bread his body, & the
cup his bloud, or the new testament in his bloud: and why
dorh Paul, likewise, call the bread and the wine, the com-
munion of the body, and bloud of Christ?*

Not without very good cause: for not only hereby
hee would teach vs, that as bread and wine doe
maintaine the life of the body; so his body crucified,
and his bloudshed, are in very deed the true meat and
drinke of our soules, whereby they are nourished unto
life eternall A: but the more also, by this visible
signe and pledge, he would assure vs, that through the
working of the holy Ghost, wee are as truely partak-
kers of his body & bloud, as by the mouth of the body,
we doe in a continuall thankfull remembrance
of him, receiuie these holy signes B: & also that his suf-
fering and obedience is as certainelie ours, as if wee
our selues had suffered the punishment of our sins, &
had fully satisfied God, for the same C.

A *1ob. 6. 31, As in the 88. Auns, in (A). Verses. 55.
56, As in the same Auns, in (B).*

B *1. Cor. 10. 16. 17, As in the woordes of the institu-
tion, in the 89. Auns.*

C *Read the testimonies of the 64. Ans, in (H, I, & K),
93 Whether is the Supper of the Lord to be received of-*

ten, or, but once, in al our lues?

As, in Baptisme, wee are borne againe, so with the Lordes supper, wee are alwaies fed, and susteined to spirituall, and euerlasting life. And therefore it is enough, to be once baptised, as to bee once borne A: but as wee neede oft to bee fedde, so, for a continuall thankful remembryance of Christis death, and of the benefits, that we receiue thereby: the Lordes supper is oft to be received b: and that onely in such forme, and order, as in the institution thereof, hee hath prescribed vnto vs c.

A *Mar. 16.16*, As in the 75. Anns. in (A). *Job. 3.5*, Except a man bee borne of water, and of the spirit, he cannot enter into the kingdome of God.

B *1. Cor. 11.25.26*, As in the woordes of the institution, in the 89. Ans. *Job. 6.51.55.57.58*, As in the 88. Ans. in (A).

C *1. Cor. 11.17*, In this that I declare, I praise you not, that yee come together, not with profit, but with hurt. 18, For first of all, when yee come together in the Church, I heare that there are dissentions among you; 20, When yee come together therefore, into one place, this is not to eat the Lordes supper: 21, For euery man, when they should eate, taketh his owne supper afore, and one is hungry, and another is drunken. 22, Haue yee not houses to eate and drinke in? Despise yee the Church of God, and shaine them that haue not? What shall I say vnto you? Shall I praise you in this? I praise you not. *Verses, 23. 24. 25. 26*. For, &c. As in the words of the institution, in the 89. Ans. *Verses, 27. 28*, As in the 90. Ans. in (C). Verse 29,
For,

For he that eateth & drinketh vnworthily, eateth & drinketh his own damnation, because he discer-
neth not the Lords body. 30. For this cause, manie
are weak, & sick among you, & many sleep. 31. For
if we would iudge our selues we should not be iud-
ged. 33. Wherefore, my brethren, when yee come
together, to eate , tary one for another. 34. And, if
any man be hungry , let him eat at home, that yee
come not together, vnto condemnation.

93. Was this supper ordeined of Christ , to bee offered
up, as a sacrifice , to God the father , for remission of sin?

No. For the burden of sinne , and damnation due
vnto it, is so great and horriblie, that , only the son of
God was able to offer sacrifice for our deliueraunce
from the same a. When Christ our saviour therefore
died vpon the crosse , hee once for all fullie made that
everlasting sacrifice , acceptable to God the father,
for the propitiation of sin, washing vs from the same,
in his blood, for our saluation, for ever b: & hath left
nothing for vs , to doe , but firmly to fix our faith in
him , and thankfully to take the vle , and benefit , of
that eternall sacrifice , which wee chiefly doe , in the
Lords supper c.

A. Read the testimonies in the 18. Aunc. in (B): &
in the 44. Aunc. in (B).

B. Read the testimonies of the 35. aunc. in (E): and
of the 34. Aunc. in (B): and of the 40. in (B): and of
the 41. in (B).

C. Reade the testimonies of the 24, Aunc. in (A):
and of the 36. in (D).

94. What difference is there , betwixt the supper of the
Lord, and the popis Mass?

The

The supper of the Lorde, doth witness, that wee
haue perfect remission of al our sins, for that only sa-
crifice of Christ, which hee himselfe hath once for all,
vpon the crosse, accomplished ^a: and ihat we are also
through the holy Ghost, grafted into Christ ^b, who,
now, according to his manhood, is only in heauen, at
the right hand of God the father ^c, where he wil bee
worshipped of vs ^d. But the Masse denieth remission
of sins, vnto the quick & the dead, for the only passion
of Christ, except, that now also, christ be of the sacrific-
ing masse priests, daily offered vp for the: & then also
it teacheth that Christ is bodily present, vnder y like-
nes of bread and wine, & that therefore he is in them
to be worshipped ^e. And so, the very foundation it self,
of the masse, is nothing els, but a denying, of that one
and only sacrifice, and passion of Iesus christ, and
therefore, a cursed idolatry.

A *Heb.7.27*, Christ needed not dailie, as those
hie Priestes, to offer vp sacrifice, first, for his owne
sinnes, and then for the peoples: for that did hee
once, when he offered vp himself. *Heb.9.24*, Christ
entered into very heauen, to appeare nowe in the
sight of God for vs, *25*, Not that hee should offer
himself often, as the hy priest entered into the holy
place, euery year, with other bloode, *26*, (For then
must hee haue often suffered, since the foundation
of the world) but nowe in the end of the world,
hath hee appeared once, to put away sin, by the sa-
crifice of himselfe. *Heb.10.10*, By the will of God,
we are sanctified, euen by the offering of the body
of Iesus Christ, once made. *12*, After Christ had of-
fered one sacrifice for sins, he sitteth for ever at the
right

right hand of God. 14. For, with one offering, hath hee consecrated for euer, them that are sanctified. *He. 9.12.28. Iob. 19.30. Mar. 26.28. Luk. 22.19.20.*
B 1. *Cor. 12.13.* As in the 78. ans. in (B). 1. *Cor. 10. 26.17.* As in the woords of the institution, in the 89. ans. 1. *Cor. 6.17.* He that is ioined ynto the Lord, is one spirit.

C *Act. 3.21.* As in the 50. ans. in (c). *Heb. 1.3.* As in the 30. ans. in (B). *Heb. 8.1. Col. 3.1.*

D *Iob. 4.21.* Iesus said vnto her, woman beleeue me, the houre commeth, when yee shall neither in this mountaine, nor at Ierusalem worship the Father. 22. Ye worship that which ye know not, wee worship that which wee knowe: for saluation is of the lewes, 23. But the houre commeth, and now is, when the true worshippers, shal worship the Father, in spirit, and truth: For the father requireth euen such, to worship him, 24. God is a spirite, and they that worship him, must worship him, in spirit and truth. *Phil. 3.20.* As in the 53. ans. in (D). *Iob. 20. 17. Luk. 24.26.51.52. Act. 7.55.56. 1.Tbes. 1.9. 10.*
E That this doctrin is taught in the Masse, he that wil, may see, *In Canone Misæ: Item, de consecra. dist. 2. 95.* What is our duty to doe, that we may come rightly to the Lords Supper?

We must examine our selues, whether we bee the true members of Christ, or no A.

A 1. *Cor. 11.28.* As in the 90. ans. in (C). 2. *Cor. 13. 5.* As in the 58. ans. in (H).

96 How shal we know this?

If that we be truly sorrowful, for that that by our sins, we haue offended God; and doe assuredly beleeme that

that for Christes sake, they are forgiuen vs: and that the infirmities, which doe stil remaine in vs, are by his sufferings & death couered: If also we do bnsaignedly desire, more and more to profite, in faith and purity of life; finally, if seeing in the Lords supper, is contained a token of loue and frindship , among men) we do bear a brotherly loue to our neighbors, that is,to al men; without any cuiil wil, or hatred A.

A Rom. 8.1, They which are in Christ, walke not according to the flesh, but according to the spirit. Gal. 5.24, They that are Christs, haue crucified the flesh, with the affections, and lustes. Read the testimonies, in the 68.ans,in (A). and in the 105, in A and B. Mar. 5.23, If thou bringest thy gift to the aultar, and there remembrest that thy brother hath ought against thee, 24, Leaue there thine offering, before the aultar, and go thy way: first bee reconciled to thy brother, and then come, and offer thy gift. Mat. 6.14, If ye doe forgiue men their trespasses, your heauenly father wil also forgiue you. 15, But if yee doe not forgiue men their trespasses, no more will your father forgiue you, your trespasses. Job. 15.1.2. 3.4.5.6, As in the 88.ans,in (E).

97 If we come not rightly, that is either without true re-pentance, or in hipocrisie, what hurt is there, unto vs?

We eate and drinck vnto our selues, damnation A, 1. Cor. 11.27.28, As in the 90.ans,in (c). Vers. 19.

30, As in the 92.ans,in (c). 2. Cor. 6. 14.10 19.

98 Whether ought such as by their confessio, & lfe, shew themselves to bee infidels, and wicked, to bee admitted to this Supper?

They ought not A. For by this meanes, the conue-

nanc

nant of God is prophaneed; and the wrath of god, against the whole congregacion, prouoked b. Wherefore, the church, vsing the keies of the kingdome of heauen, according to the commandement of Christ, & of the Apostles, ought to stop such from the supper, vntill they shal repent, and change their maners c.

A *Psal. 50. 16*, Vnto the wicked, said God, what hast thou to doe, to declare mine ordinances, that thou shouldest tak my couenant in thy mouth, 17. Seeing thou hatest to bee reformed, & hast cast my wordes behinde thee? 22, O consider this, yce that forget God, least I teare you in pecces, and there be none that can deliuer you, 23, To him that disposeth his way aright, will I shew the saluation of God. *1. Cor. 10. 21*, Yee cannot drink the cup of the Lorde, and the cup of Diuels. Yee cannot bee partakers of the Lords table, and of the table of diuels. *Exo. 12. 43*, The Lorde saide vnto *Moses*, and *Aaron*; This is the law of the passeouer: no straunger shall eate thereof. 44, But euery servant, that is bought for mony, when thou hast circumcised him, then shal he eate thereof. 45, A stranger, or an hired servant, shal not eat thereof.

B *1. Cor. 11. 17. 18. 20. 21. 22*, As in the 92. Ans. in (c). 27. 28, As in the 90. Ans. in (c). 29. 30. 31. 33. 34, As in the 92. ans. in (c). *Pro. 21. 27*, The sacrifice of the wicked is an abomination. *Pro. 28. 9*, He that turneth his eare from hearing the Lawe, euen his prayer shal be abominable. *Eza. 1. 11. 10. 16. & 66. 30*. *Ier. 7. 21. 22. 23*. *Lewit. 7. 20. 21*.

C Read the testimonies of the 101. ans. in (c). & (s). 99 What are the keies of the kingdome of heauen?

The

DELIVERANCE.

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The preaching of the Gospell, and ecclesiastical discipline: whereby heauen is opened to the belieuers, and shut to the unbelieuers A.

A *Marth. 16.19. and 18.18, and Job. 20.23,* I will giue vnto thee, the keies of the kingdome of heauen, and whatsoeuer you shal bind vpon earth, shal be bound in heauen: and whatsoeuer you shal loose on earth, shal be loosed in heauen. Reade the testimonies of the ans. next following; and of the 201. ans. in(C.D.E.)

100 How is the kingdome of heauen opened, and shut, by the preaching of the Gospell?

When, as according to the commaundement of Christ, it is publikely declared to all and every one of the faithful, that for the merites of Christ, god dooth pardon the of al their sins, as oft as with a true faith, they do imbrace the promise of the gospel: but contrariwise, is, to al infidels and hypocrits, threatened, that the wrath of god, & eternal condemnation, doth remain for the, so long as they continue in their sins A: according to which testimony of the gospel, god wil judge of men, both in the life present, & in the life to come B.

A *Mar. 16.15,* Go ye into al the world, & preach the Gospel to euery creature. 16, Hee that shal belieue, & be baptised, shal be sauued: but he that will not belieue, shal be damned. *Job. 3.18.36,* As in the 24. auns. in(A). 2. *Cor. 2.14.15.16.*

B *Job. 20.21,* Iesus said vnto them, peace be vnto you: as my father sent mee, so sende I you. 22, And when he had said that, hee breathed on them, and said vnto them, receive the holy ghost. 23, Whosoever sinnes ye remit, they are remitted vnto them:

and

and whosoeuers sins yee retein, they are reteined.
Mat. 16. 19. & 18. 18. As in the ans. next before.

101 How is the kingdome of heauen, opened, and shute,
 by the Ecclesiastical discipline?

When as according to the commaundement of Christ, they, which in name verily are Christians, but in doctrine, or life, do bewray themselves, to be strangers unto Christ; after that hauing been diuers times brotherly admonished **a**, they will not depart from their errors, or offences, are made knowen unto the Church, or unto them, who are of the church appointed to the same busines **b**: and if they obey not the admonition of these, are of them, by beeing forbidden the vse of the Sacramentes, shut out from the assembly of the church **c**: and of God himselfe, from the kingdom of christ **d**: and are again, if they profess amendment, and doe in truth shew the same, received, as members of christ, and of the church **e**.

A. *Leuit. 19. 17.* Thou shalt not hate thy brother in thy hearte, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne. *Mat. 18. 15.* If thy brother trespass against thee, goe, and tell him his fault, betweene thee, and him alone: if hee heare thee, thou hast wonne thy brother. **16.** But if hee heare thee not, take yet with thee, one or two, that by the mouth of two or three witnessses, every word may be confirmed. *Dan. 12. 3.* They that bee wise, shal shine as the brightnes of the firminament: and they that turne many to righteousness, shall shine as the stars, for ever and ever. *Iam. 5. 19.* Brethren, if any of you haue erred from the truth, and some man hath conuerted him, **20.** Let him know, that

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that he which hath converted the sinner from going astray, out of his way, shall save a soule from death, and shall hide a multitude of finnes. 1 Thes. 5. 11. Gal. 6. 1. Coloss. 3. 16. Hebr. 3. 13. Proverb.

**3. 11. Gal. 6. 1. Coloss. 3. 16. Hebr. 3. 13. Proverbs.
24. 24. 25. Psalms. 119. 53. 136. 139. Ecclesiastes, 18.
30. 32.**

B. *Mark.* 18.17, If he will not voutsafe to heare them, tell it vnto the Church; i. *Cor.* 12. 28; God hath ordeined some in the Church: as first, Apostles, secondlie Prophets, thirdly Teachers, then them that doe miracles; after that, the gifte of healing, helpers, gouernours, diuersitie of youngs. *Roms.* 12.6, Seeing wee haue giftes that are diuerse, according to the grace that is giuen vnto vs, whether wee haue prophecie, let vs prophecie according to the proportion of faith: 7, Or an office, let vs wait on the office: or he that teacheth, on teaching: 8, Or hee that exhorteth, on exhortation: hee that distributeth, let him doe it, with simplicitie: hee that ruleth, with diligence: hee that sheweth mercie, with cheerfulness. i. *Tim.* 5. 17, The elders that rule well, are worthie of double honour, specially, they which labour in the woord, and doctrine. *Actes.* 14.23, They ordeined them elders, by election in euerie Church, and praied, and fasted, and commended them to the Lorde, in whom they beleeued. Read the testimonies in (c), next following. *Ephes.* 4.11 to 17.

C *Math.* 18. 17, If hee refuse to heare the Church also, let him bee vnto thee as an heathen man, and a publicane. *I. Thes. 3. 12,* Wee bee

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speech

1 CORINTHIANS 5

I exhort you therefore; that as youe know them which laboured among you, and are ouer you in the Lord, & admonish you, 13. That yee haue them in singular loue, for their works sake. 1 Cor. 5, 1. It is heard certainly, that there is fornication among you, & such fornication, as is not once named among the Gentiles, that one shoulde haue his fathers wife. 2. And yee are puffed vp, and haue not rather sorrowed, shal he which hath done this deed, might bee put from among you. 3. For I verily as absent in body, but present in spirit, haue determined already, as though I were present, that he that hath thus done this thing, 4. When yee are gathered together, and my spirit, in the name of our Lord Iesus Christ, that such an one, I say, by the power of our Lord Iesus Christ, 5. Be deliuered to Satan, for the destruction of the flesh; that the spirit may bee sauued in the day of the Lord Iesus. 6. Your rejoicing is not good: know yee not that a little leauen, leauenth the whole lump? 7. Purge out therefore, the old leauen, that ye may bee a new lump, as yee are yngleauened; for Christ our Pasceouer, is sacrificed for vs. 8. Therefore let vs keepe the feast, not with old leugn, neither in the leauen of maliciousnesse, & wickednesse: but with the vnleauened bread of sincerity, & truth. 9. I wrote vnto you in an epistle, that yee should not company together with fornicators, 10. And not altogether, with the fornicators of this world, or, with the couetous, or with extorsioners, or with Idolaters: for then ye must go out of the world: 11. But now I haue written vnto you, that yee company not together: If any that is called a
bro-

brother, be a fornicator, or couetous, or an Idolater, or a railer, or a drunkard, or an extorsioner, with such an one, eate not. 12, For, what haue I to doe, to iudge them also which are without? Do yee not iudge them that are within? 13, But God iudgeth them that are without. Put awaie therefore, from among your selues, that wicked man. 2. John. 10, If there come any vnto you, and bring not this doctrine, receive him not to house, neither bid him God-speed. 11, For hee that biddeth him God-speede, is partaker of his euill deeds. *Apoc. 18. 4.* I heard a voice from heauen, saying, Goe out of her, my people, that, yee bee not partakers, in her finnes, and, that, yee receiue not, of her plagues. 2. *Thes. 3. 6. 14. 15. Rom. 16. 17. 2. Cor. 6. 14,* to the end. 1. *Tim. 1. 20. Tit. 3. 10. 11. Actes. 2. 40. Esay. 52. 11. Numb. 16. 26. Psalm. 50. 16, to the ende.* and, 26. 4. 5. and, 119. 115. and, 101. 6. 7. *Prover. 2. 10. to, 14. and, 14. 7. and, 22. 24. 25. Hebrues. 13. 17.*

D 1. *Cor. 5. 4. 5.* As, in (c), next before. Read the testimonies, of the 100, aunc. in (b).

E 2. *Cor. 2. 6.* It is sufficient, vnto the same man, that, hee was rebuked of many. 7, So that nowe, contrariwise, ye ought rather, to forgiue him, and comfort him, least, the same shoulde bee swallowed vp, with ouer-much heauinessse. 8, Wherefore, I pray you, that, you woulde confirme your loue, towards him: 21, Least, Sathan should circumuent vs: for, wee are not ignoraunt, of his enterprises.

2023 RELEASE UNDER E.O. 14176

and the
years
ago.

10. The following table shows the number of hours worked by each employee.

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2. *Leucosia* (L.) *leucostoma* (L.)

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THE THIRD PART
OF MANS THANKFULNESSE



E E I N G then, that we are delivered,
from all sinne and miserie, withoute any
our merite, by the only mercy of God, for
Christes sake: what cause is there why
we shoulde doe good workes?

102

Because that Christ having by
his bloud redeemed vs, both by his holy spirite alio-
renue vs, according to his owne Image a: that was
by so great graces, beeing moued, might all our life
long, shew our selues thankfull towards God b: and
he by vs, might be gloriified c: Then that we alio
enuerie one of vs, might bee assured of our faith by the
fruite's therof d: and lastly, that by the purifing of our
lives, we might winne oþer's unto Christ e.

A Rom. 6. 3. to 14. As in the 47. Auctl. in (A). John,
15. 1. 2. 3. 4. 5. 6. As in the 88. Auctl. in (E). 1. Joh. 3.
3. 9. As in the 68. Auctl. in (A). Tit. 3. 5. 6. As in the
2. Auctl. in (A). Ephes. 2. 10. As in the 2. Auctl. in (D),
1. Cor. 6. 11. As in the 1. Auctl. in (X).

B 1. Pet. 2. 5. 9, & Rom. 12. 1. 2, As in the 36. And
in (d). Luk. 1. 74, We beeing deliuere out of the
handes of our enimies, shoulde serue him without
feare, 75, All the daies of our life, in holiness and
righteousnesse, before him. Eph. 1. 4, As in the 58.
Num. in (e), 1. Thes. 4. 7, God hath not called vs vnto
vnkleannessse, but vnto holinessse, 1. Cor. 6. 20.
Rom. 14. 17. 18, Job. 15. 16, Dem. 38. 46. 47. Psa.
116. 13. 13. 14. 17. Ch.

C Mar. 5. 16. Let your light so shine before me,

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OF MANS

that, they may se your good works, & glorifie your father, which is in heauen. *Job.* 1. 5. 8. Herein, is my father glorified, that, ye bear much fruit, & be made my disciples. *1. Pet.* 2. 12. Haue your conuersation, honest among the *Gentiles*, that, they which speak euill of you, as, of euill doers, may by your good works, which they shall see, glorify god, in the day of visitation. *Pbil.* 1. 11. *Tit.* 2. 9. 10. 1. *Cor.* 10. 31. and 6. 20. *Eph.* 4. 49. 2. 3. and 6. 1. 3.

Do 2. *1. Pet.* 1. 10. Giue diligence, to make your cal-
ling, and election, sure: for, if ye do these things, ye
shall neither fall. *Math.* 7. 17. Every good tree bring-
geth forth good fruit, and, a corrupt tree, bringeth
forth euill fruit: 18. A good tree, cannot bring forth
euill fruit, neither, can a corrupt tree, bring forth
good fruit. 30. Therefore, by their fruits, yee shall
know them. *Gal.* 5. 24. They that are Christs, haue
crucified the flesh, with the affections, & the lusts,
1. Joh. 3. 10. In this, are the children of god known,
& the children of the Devil; whosoeuer doth not
righteousnes, is not of God, neithier he that loueth
not his brother. *Rom.* 8. 1. 10. 1. 4. *Phil.* 3. 3. *Tit.* 2. 11.
12. *1 Tim.* 1. 5. 9. & 19. 18. 1. *Theſ.* 1. 4. 5. 6. & 13. 5. 6. 7.
8. 1. *Pet.* 1. 3. 3. *1a.* 1. 22. to the end. *Pſq.* 119. 11. 104.
8c. 5. 8. 22. &c. 19. 9. &c. 103. *1 Tim.* 1. 18. &c. 15. 1. to the end.
2 Tim. 1. 16. 10. 21. *Ezecl.* 1. 8. 21. 2. *Tim.* 2. 19. 20. 21.
Loh. 19. 14. *Exod.* 20. 20. *1oh.* 15. 35. &c. 15. 1. 4. *Mat.*
9. 21. 1. *1ohn.* 1. 3. 4. 5. 9. 10. and 3. 3. 6. 7. 8. 9. 14. 15.
16. 17. 18. 19. 24. and 4. 2. 3. 6. 7. 8. 12. 13. 16. 28.
27. and 5. 4. 5. 8. 3.

E *Mm.* 3. 1. 6. as in (e), next before. 1. *Peter.* 3. 1.
Let wifes be subject to their husbands, that even
they

THANKFULNESS

A 1. Cor. 6.9, The vnrigheteous shall not inherite the kingdome of God. *See hoc deinceps*, neither fornicators, nor Idolaters, nor adulterers, nor whoremongers, *magigallis*; 10. Nor. thieues, nor couetous, nor drunkards, nor railers, nor extortors, *ancre*; shall inherite the kingdome of God. *See Rom. 8.16*, The wisedome of the flesh is death; it is enimie against God; for it is not subject to the lawe of God, neither indeede can bee. &c. So then, they that are in the flesh, cannot please God. 1. 3. 16. hee loue after the fleshly, yee shall dy. 2. Thess. 5. 8. 9. having done attemption(s). Luk. 13. 15, Except ye amend your liues, ye shal be perisched. *Prov. 3. 32*, Hee that despiseth this word shal be destroyed. *Jam. 4. 4*, The enimy of the world, is the enimy of god; whosoever therefore will be a friend of the world, maketh himselfe the enimy of God. *Ezay. 66. 3. 4. 8. 9. 10. 11. 12. 13. 14. 15. 16.* *See the 14. Amos. iii. (v)*. *Reuealed to the remouement of others*, *Amos. viii. (v)*; *Heb. 8. 11. 12*, *Maintaine peace with al men*, & holiness wchouling whiche

ne man shall see his Lord Psa. 11. 5. The Lord will try the righteous, but he wicked, and him that loveth iniquity, dash his soul here. Phil. 3. 18. Many walk, of whom I have told yō; & others, & now tell you weeping, that they are the enemies of the cross of Christ, 19. Whose end is damnatio, whose God is their belly, &c. whose glory is to their shame, which mind earthly things. Job. 3. 5. As in the 12. and in (a) Epes. 5. 5. 6. 1. Job. 3. 24. Matt. 3. 19. 20. and 7. 19. 21. to 28. and 3. 10. and 3. 4. 4. 8. to the end. and 22. 23. 24. 25. 26. Eze. 1. 11. to 16. and Ver. 20. Ezech. 3. 8. 24. and 44. 9. 1. 21. Job. 3. 15. 16. Apoc. 21. 27. and 22. 15. Gen. 5. 5. 9. 20. 21. Psal. 11. 6. 7. Psal. 23. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 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2019. 2019. 2020. 2021. 2022.

¶ Of the mortifying of the old man, and the quenching of the new creation, in regeneration, & conversion
Act. 22. 16. &c. 20. 12. &c. in the 47. and last v. Epiph. 42.
22. Seal off concerning the conversation in times past, the old man, which is corrupt through the
deceitful lusts 23. And be renewed in the spirit
of your mind. 24. And put on the new man, which
is created, in righteousness, and true
holiness. Ezech. 18. 35. & he wicked will reward him
at his sinne that he hath committed, & keep as my
statute, and doe that which is lawful and right, he
shall surely live, and shall not dy. Col. 3. 5. &c. 11. &c. Gen.
5. 7. 2. Gen. 17. 10. &c. in Exod. 17. 18. &c. Gen. 3. 13. &c. Gen.
10. 5. What is the mortifying of the old man? Cloynings
the hearers and from the hart, sorrowful, for that
that they the sinnes shouldest offend God, and maye
and maye to hate and forsake sinnes. ¶ In this chapter

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三

A. Tsal

THANKFULNESSE.

Psal. 51.17. The sacrifices of God, are a contrite spirit & a broken hart, & God shew wil not despise. *Matt. 5.4.* Blessed are they that mourn; for they shal be comforted. *Matt. 11.28.* Come unto me all ye that are weary, and loaden; and I will ease you. *Iob. 3.12. to 19.* *Hosea 5.15.* and *6.1.* *Arie. 26.75.2.* *Cov. 7.10.11.* *Iob. 42.5.6.* *Psa. 38.3.* and *25.9.* *Eze. 57.15.* and *61.1.2.3.* and *66.2.5.12.13.20.21.*

B Psal.97.10, Yee that loue the Lorde hate euil.
Prov.38.33, Hee that hideth his sins shall not prosper; but he that confesseth, and forsaketh them, shal have mercy. 2. Corint.7.1, Let vs cleanse our selues from al filthynesse of the flesh, and spirit, and grow vp unto holiness, in the feare of God. 1. Thes.4.1, We beseeche you brethren, and exhort you in the Lord Iesus, that yee issue no more, and more, as ye haue received of vs, how yee ought to walk, and to please God. 1. Thes.5.10, Abstain from all appearance of evil. 1. Thes.5.23, Hate then the garment spottid by the flesh. Rom.8.13, Jer.14.4, 1. Cor.10.26, 2. Thes.5.21, 1. Cor.10.30-31, What is the quyltyng of the new man? i. e. do we
i. e. true rejoycing in god, through Christ; & mynd an
earnest, and ready eodeavour, to frame our life according
to the wil of god, & to walke in al good works E.

A. ROME 1, Being iustified by faith, we haue
peace towards God; through our Lord Jesus Christ:
1. We also, reuice in God; through our Lord
Jesus Christ, by whom we haue now received the
attonement: ROM 10: 17. PHILEM. 3: 3. EPHES. 5: 7.
2. And 6: 19, 20. PSALM 89: 15, 26. AND 106: 4: 5.
JEREMIAH 23: 23. JOHN 3: 13. 4. LUKE 3: 10, 11. MATTHEW 3: 20,
47. AND 8: 5. 5. JOHN 3: 31, 35. JAMES 2: 22. 6. JOHN 17: 22 (2) 11:

B. Rom.

B **Rom. 3.28-14.** As in the 47. Aunc. in (a) Ver. 3.
3, As in the 2. Aunc. in (a). **Thess. 2.14,** Christ gave
himself for vs, that hee might redeeme vs from all
iniquity, and purge vs, to be a peculiar people vnto
himselfe, zealous of good works. Read the testimo-
nies of the 36. Aunc. in (b) and (c.) and of the 1 & 2. Aunc. in
(a) and (b.) and of the 104. Aunc. in (a). And of the
105. Aunc. (a) Gal. 2.20, 2.21. 2.22. 2.23. 2.24.
107. Which are good works? 108. 109. 110.

D Only they which are bocht true faith, according
to the law of God b., and are referred vnto his glo-
ry c. and not they which haue bin of vs or say solues de-
vised, to an opinion that they are good, or which haue
been deliuered unto vs, by preservation from them.

A **Rom. 4.9,** What so ever is not of faith is sinnes.
Hebr. 11.6. Rom. 10.3. 14.3. **Thes. 3.2,** **1 Thes. 3.2,** **1 Thes. 3.3,** **1 Thes. 3.4.**

B **Ephes. 2.10,** We are Gods workmanship; crea-
zed in Christ Iesus vnto good woorke, which hee
hath ordyned that you shoulde walk in them. **1 Cor.**
1.2. 3.2, What so ever Ie comande you take heed
you doe it: thou shalt put nothing before thyne take
vnghe the same from me. **Heb. 10.10.** **1 Cor. 10.10.** **1 Cor. 10.11.** **1 Cor. 10.12.** **1 Cor. 10.13.**

D **1 Cor. 10.31,** Whither yee eat or drinke, or
what so ever yee do, do all the glory of God. **Read**
the testimonies of the 103. Aunc. in (b.), **1 Cor. 10.30.**

C **1 Cor. 10.31,** Whither yee eat or drinke, or
what so ever yee do, do all the glory of God. **Read**
the testimonies of the 103. Aunc. in (b.). **1 Cor. 10.30.**

D **Matt. 23.21. to 19,** and so thow yd. find **2 Cor. 11.**

D **Matt. 13.2,** Ye shal not do after al these things
that does do because this is yee selfe, is, every man what-
soeuer he doeth him godly in his owne eyes. **2 Cor. 11.** **1 Cor. 10.30.**
in (b) next before. **Ezech. 20.18,** Walk not in the
ways of them.

THANKFULNESSE.

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ordinance of your fathers, &c. 19, Walk in my sta-
tures, and keep my judgments, & do them. Am.
15.9. *Esay* 29.13, In vain they worship me. *Iob*.
Deut.5.32.33. *Esa.* 30.11.21. *Colo.* 21.20.21.22.23.2.
Per. 1.18. *Tit.* 1.13.14. *Prai* 14.12. *Hos.* 9.15.2. *Sam.*
7.7. *Ios.* 9.14. *Psal.* 119.9.113. *Sing.* 6. *Isaiah* 30.2
308. *Which is the law of God?* And thou shalt say
2

1 God spake all those words, and said: Exodus.
Deut.5. I am the Lord thy god, which have brought
thee out of the land of Egypt; and of the house of thy
daddes thou shalt have none other gods before me. 21

2 Thou shalt not make to thy selfe any graven
image, w^t the likeness of anything, that is in heaven
above, or in the earth, beneath, or in the water under
the earth: thou shalt not bowe thine selfe to them, nor
worship them: for I the Lord thy god, am a jealous
god, & visit the sins of the fathers upon the children
unto the third & fourth generation, of them that hate
me, & shew mercy to thousands, w^t hem that love
me, & keep my commandments. *Exodus* 20.3

38 Thou shalt not take the name of the Lord thy
god in vain: for the Lord will not hold him guiltless,
that taketh his name in vain. *Exodus* 20.15. *Exodus* 20.11

4 Remember, that thou keep holy the Sabbath day;
six days shall thou labore, & do all that thou hast to do,
but the seventh day is the Sabbath of the Lord thy god: in
it thou shouldest do no manner of work: thou neyther son
nor thy daughter, thy manservant, nor thy bondswoman,
nor thy cattle, nor thy geare, but is within thy gates:
for in six days p^r Lord made heaven & earth, the sea, & al
that is in them, & rested the seventh day: i^s wherefore,
the Lord blessed the seventh day, & halloweⁿ it. *Exodus* 20.12

5 Honos

- 5 Thou honour thy father, and thy mother, that thy daies
may be long in the land, which the Lord thy God giv-
eth thee.
- 6 Thou shalt doe no murther.
- 7 Thou shalt not commit adultery.
- 8 Thou shalt not steal.
- 9 Thou shalt not bear false witness against thy
neighbour.
- 10 Thou shalt not covet thy neigbor's house, thou
shalt not couet thy neigbor's wife, or his servant, nor
his maid, nor his ox, nor his ass, nor any thing that
is his.

109 How are these commandements divided?

110 Unto two tables. As the former whereof doth in
four commandements shew, what is our duty to
our God; the other hereafter, in six command-
ments, our duty towards our neighbor. And
And Deut. 5. 3, God declared unto you his com-
mand; which hee commanded you to doe even the
ten commandements; and wrote them upon two
tables of stone. Deut. 10. 2, 3, 4. Exod. 24. 12, 14, 28, 29.

111 M. 22. 37 to 40, is in the 4. munt,

110 In this order of the tables; but the duty to god is for
beforehand duty to our neighbour; what doth it teach us?

111 To serve God before all things, not regarding
substance, or life to selfe, in respect of his glory &
honour; that if wee renue our duty to God, wee
shall do our duty to our neighbour also.

Act. 14. 15. 24, Iesus saide to his Disciples, if any
man will follow me; let him forsake himselfe, and
take up his croffe, and follow mee, 25, For whoso-
ever will save his life, shall loose it: and who-
soever

cuer

euēt shall loose his life , for my sake , shall find it .
 26 , For what shall it profit a man , though hee
 shoule win the whole world , if hee loose his owne
 soule : or what shall a man giue for recompence of
 his soule ? Mat. 6. 33 . Exod. 5. 2. 32 .

B 1. Job. 4. 20 , If any man say , I loue God and hate
 his brother , he is a liart : for how can hee that loueth
 not his brother , whom hee hath seene , loue God ,
 whom he hath not seen ? 1. John. 3. 14 .

111 *What requireth God, in the first commandement?*

That euē so dearely , as I loue the saluation of
 mine owne soule , so carefullly , I shoule shun , and flee
 al idolatry A , witchcraft , sorcerie , superstition B , cat-
 ling vpon Daunces , or other creatures C . And that
 I shoule righely know the only and true god D , trust
 in him only E , with al humilitie F , and patience , sub-
 mit my selfe vnto him G , looke for all good thinges
 from him only H : and to conclude , so with my whole
 hart to loue him I , to reverence K , & to worship him L ,
 that I had rather , vtterly to forsake all creatures ,
 than to commit , euē any the least thing , that may be
 contrary to his will M .

A 1. Cor. 6. 9 . As in the 103. Quesl. in (A) . Apoc. 21.
 8 , As in the 14. Quesl. in (D) . Apoc. 22. 15. 1 . Cor. 10. 7 .
 14. Galat. 5. 19. 20. 21 .

B Deut. 18. 10 , Let none bee found among you
 that maketh his sonne , or his daughter , to goe
 through the fire , or that vseth witchcraft , or a re-
 garder of times , or a marker of the fleeing of souls ,
 or a sorcerer , 11 , Or a charmer , or that coun-
 selleth with spirits , or a southfaier , or that asketh
 counsel at the dead . 12 , For al that do such thinges
 are

abomination unto the Lord; and because of these abominations, the Lord thy God doeth cast them out before thee. *Exod. 19.31.* and *20.6.27.1.Sam. 28.7.* *at the end.* *1.Chron. 10.7.14. Exod. 22.18.2. King. 17.17.18. and 21.1.6.10. to 13. and 23. 24. 25. & 26.4.7.9.11. to the end. Jer. 10.2. Mat. 3.3. Galat. 5.19.10.21. Apoc. 21.8. and 22.15. Actes 17.22.20. 26. *Joh. 3.8.18.20. to the end.**

C *Dout. 6.13. & 10.20. & Mat. 4.10.* Thou shalt worship the lord thy God, and him only shalt thou serve. *Exod. 20.4. and 22.8.* I am *Ioh.* which sawe quickeward these shinges: and when I had hearde, and seene, I fel downe to worship before the feete of the angel, which shewed me these things: *19.* But hee said vnto me, seesthou doe it not: for I am thy fellow servant, and of thy brethren, the Prophets, and of them, which keepe the words of this book: worship God. *Actes 10.25.* Cornelius fell downe at Peters feete, and worshipped him. *26.* But Peter tooke him vp, saying, stand vp: for euuen I my selfe am a man. *Rom. 10.13.* Whosoever shall call vpon the name of the Lord, shal be sauued. *14.* But howe shall they call on him, in whom they haue not beleued? *Psal. 50.14.* Offer ynto God, praise, and pay thy vowes vnto the most high. *15.* And call vpon me, in the day of trouble: so wil I deliuer thee, and thou shalt gloriifie me. *Coloss. 2.18. Joh. 24.3.2. Psal. 81.8.9.20. 48.14.8. to 16. Eze. 42.8. and 53.16. Luk. 13.23.3.4. Indg. 13.15.16. Jer. 17.5. 10.9. Hos. 13.4. Job. 14.6.*

D *Joh. 17.3.* This is life eternal, that they knowe thee to be the only very God, and whom thou hast sent.

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sent Jesus Christ. *Hose. 6. 6*, yet desire the knowledge
of God more than burnt offerings. *Coloss. 3. 16*, Let
the word of Christ dwell in you plenteously; in all
wise done, teaching and admonishing your owne
selues; in Psalms and Hymnes, & spiritual Songs,
singing with a grace, in your harts, vnto the Lord;
2. *Tbes. 1. 7. 8. 9*, As in the 5. ans. in (B). *Esa. 5. 13. Ep.
4. 1. 1. 10. 30. Hos. 4. 14. and 13. 4. Coloss. 1. 9. 10. 1. Cor.
2. 7. 8. and 14. 20. Rom. 10. 3. Act. 3. 13. to 18. Luke
23. 33. 34. Gal. 4. 8. Ier. 4. 22.*

E. *Ier. 17. 5. to 9*, As in the 32. aumt. in (C). Read the
testimonies of the 5. ans. in (F). and of the 15. aumt. in
(B). *Ier. 48. 7. 2. Chron. 14. 11. 12.*

F. 1. *Pet. 5. 5*, Deck your selues inwardly, in lowli-
ness of mind: for God resisteth the proud, and gi-
ueth grace to the humble. 6, Humble your selues
therefore vnder the mightie hand of God; that he
may exalt you in due time. *Iam. 4. 6. 10. Pro. 3. 34.
and 15. 33. and 16. 18. 19. and 22. 4. and 29. 23. Psa.
25. 9. and 34. 18. Job. 22. 29. Luke 14. 11. to 15. Mat.
8. 5. to 14. and 11. 29. Daniel 10. 12. 1. Kings. 21. 27.
28. 29. Gen. 18. 27. Rom. 11. 20. 1. Cor. 4. 6-7. and 15.
9. 10. 1. Chron. 29. 10. to 20. Apocal. 4. 9. to 11. and 5.
8. to the end. and 19. 1. 4. 5. 6.*

G. Read the testimonies of the 31. ans. in (A).

H. *Iam. 1. 17*, Every good giuing, and every per-
fect gift, is from aboue, and commeth downe from
the father of lights, with whom, is no variablenes,
neither shadowing, by turning. *Psal. 104. 17. to 31.
and 135. 6. Esa. 45. 7.*

I. *Dentron. 6. 5. Mar. 22. 37*, As in the 4. ans. *Exod.
20. 6. Dentron. 10. 12. and 13. 1. to 12. and 30. 6.*

OF MANS

15.16.19.20.10f.22.3. and 23.11.
K. Pysl.19.9. The fear of the Lorde, is cleane, and
endureth for euer. Exodus.20.20. God is come, to
proue you, that his feare may bee before you, that
ye sinne not. See the 3. anns. in (D). Pysl.11.10,
& 10.3.17.28. Mat.10.28. Deut.10.20.8.17.19.
Exod.1.15.16.17.20.21. Ex.6.6.2.5. Phil.2.12. All,
10.2.3.5. Luk.1.50. & 2.25. Job.1.1.8. Pro.20.17.
& 14.2.16.27. & 19.23.

L. Deut.10.20. & Mat.4.10. As in (o) next be-
fore. Apoc.14.7. Deut.6.13. and 17.1.2.3.4.5. Exod.
34.14.1. King.9.6.7.8.9. Jof.24.14. Luk.1.74.75.
1. Thes.1.9.

M. Mat.16.24 25.26. As in the 110. anns. in (A);
Mat.5.29. If thy right ey cause thee to offend, pluck
it out, and cast it from thee: for better it is for thee,
that one of thy members perish, than that thy
whole body should be cast into hel. 30. Also, if thy
right hande make thee to offend, cut it off, and cast
it from thee: for better it is for thee, that one of thy
members perish, than that thy whole body should
be cast into hel. Mat.10.37. and 18.8.9. Luk.14.
26.27. Act.5.29. Deut.13.1.10.12. Alls.20.22.23.
34. and 21.13.

113 What is idolatry?

It is insteede of the only God, or besides that one,
and true God, who in his woerde, hath reuelled him-
selfe: to faigne, or to hanie any other thing, wherein,
to trust. A.

A. Phil.3.18.19. As in the 103. anns. in (A). 1. Chro.
16.26. Al the Gods of the people, are idols, but the
Lord made the heauens. Gal.4.8. When yee knewe
not

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190. God, yee did stynche agyn hem, which, by na-
ture, arid not Gods. 2. v. b. g. Whosoever transgres-
seth, and abideth not, in the doctrine of Christ, hath
not God; hee that continueth in the doctrine of
Christ, he hath both the father and the sonne. Eph.
2. 12. and 5. 5. 1. Ioh. 2. 23. Ioh. 5. 23. 2. Cbran. 16. 13.
Ezech. 2. 1. to the end. 2. chas. 8. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 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987. 988. 989. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 998. 999. 999. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1009. 1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1098. 1099. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1198. 1199. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 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A. *Lxx. 26.1*, Yee shall make you no Idols, nor
graven Image, neither rear you vp, any pillar, nei-
ther shall yee set any Image of stone, in your land,
to bow downe to it: for I am the Lorde your God.

1.Tm.6.16, God dwelleth in the light, that none
can staine vnto, whom never man saw, neither can
see. *Exo.34.13.18*, and *23.24*. *Psa.97.7*, and *106.*
36.37. *Dent.7.5*, and *12.3*, and *16.22*. *Numb.33.52*,
32.1. *Kings.18.4*. *Judg.2.11.13.14.15*.

113 But may not images be suffered in churches, to be
insteades of booke, so the ignorant multitude?

114 Neither doth it become vs, to bee wiser than
God, who will haue his Church taught, not by dumb
images, but by the lively preaching of his wordes.

A. *Ier.10.8*, The stock is a doctrine of vanity. *Hub.*
2.18, What profiteth the image? For the maker
therof hath made it an image, and a teacher of lies,
though he that made it, trust therein, when he ma-
keth dum idols. *19*, Wo vnto him, that saith to the
wood, awake, and to the dumme stone, rise vp, it
shai teach thee: behold, it is laid ouer with gold, &
siluer, and there is no breath in it. *Dex.37.24*, *1.24*,
12.20.21, *Psal.115.4.5.6.7.8*, and *135.13.18.19*,
Eze.44.9.20.21. *Ier.10.12.14.16.17*. *Hos.4.12*.

B. *2.Tm.3.15*, The Scriptures are able, to make
thee wise vnto saluation, through the faith, which
is in Christ Iesus. *16*, For the whole Scripture is gi-
uen by inspiration of God, & is profitable to teach,
to improve, to correct, and to instruct, in righteous-
nes, *17*, That the man of God may be absolute, be-
ing made perfect vnto al good workes. *Rom.10.14.*
15.17, *18* in the *25. ann. in (D)*. *2. Pet.1.19*.

final A

¶ 16. What doth God require in the third commandment?
 That neither in cursing or forswearing a: neither
 yet in rash swearing; we shalld contumeliously, or un-
 reverently, vse the name of God a: neither yet by hol-
 ling of our peates, or winking at them in others; bee
 partakers of these horriblie sins c: but that with the
 hiest devotion, and reuerence; we shalld at all times,
 vse the holy name of God v: hat by curtrue; and con-
 fident confession f: by our calling upon him r: a finally,
 by all our words, and deeds, he may be honored g.

A. *Zac. 8.17.* Let none of you imagine evil in your
 hearts, against his neighbour, and loue no false oth:
 for al those are the things that I hate, saith the lord.
Ro. 12.14. Bless the which persecute you: blesse I
 say, & curse not: *Lenu. 19.12.14. & 20.9. and 24.10.*
Is 17. Mat. 5.33. Mal. 3.5. Zach. 5.1.18.5.

B. *Iam. 5.12.* Before al things my brethren, I swear
 not, neither by heauen, nor by earth, nor by any o-
 ther oth: but let your yea, be yea, and your nay, nay,
 least ye fal into condemnation *Dent. 28.58.* Keepe
 and doe al the wordes of this law, and fear this glo-
 riouse and fearful name, THE L O R D T H Y G O D.
Eccles. 23.9. Accustom not thy mouth to swearing:
 for in it, there are may falles, neither take vp for a
 custome the naming of the holy one: for thou shalt
 not bee vnpunished for such thinges. t o, For , as
 a seruaunt which is oft putished, cannot bee with-
 out some skarre, so hee that sweareth, and nameh
 God continuallie, shall not be faultlesse. t t, A man
 that vseth much swearing, shal be filled with wic-
 kednesse, and the plague shal never goe from his
 house; when he shal offend, his fault shal bee vpon
 him

him: and if hee knowledge not his sin, hee maketh a double offence: and if he swear in vaine, he shall not bee innocent, but his house shal bee full of plagues. 12, There is a word, which is clothed with death: god grant that it bee not found in the heritage of *sabot*: but they that feare God, eschew all such, and are not wrapped in sinne. 13, Vse not thy mouth, to ignorant rashnesse: for therein is the occasion of sinne. *Mar.* 5, 33, to 38. *Luk.* 1, 49. *Psal.* 8, 1. *Ier.* 10, 6, &c. 23, 10, 1. *Chro.* 29, 13. *Hos.* 4, 2, 3.

C *Lemir. 5.1.* If any haue sinned, that is, if he haue heard the voice of an oath, and he can be a witnes, whether he hath seen, or knowne of it, if he do not vterit, he shal bear his iniquity. See the testimonies of the 101. Ann. in (A).

D Read the testimonies in (a), next before Essay.

E. *Mat.* 10.32, 33. As in the 36. Aims. in (c). Row.
14.11. *Phil.* 2.9, 10, 11.

F. 1. Tim. 2.8, I will that men pray euery where, lifting vp pure hands, without wrath, or doubting. See the testimonies of the 111. auns. in (c).

G Read the testimonies of the 102. Ann. in (c):
and of the 107. Ann. in (c). Rom. 2. 24. 1. Tim. 6. 1.

Col. 3.16.17. This note is from the margin of the 1611 edition.
117 Is it then so grievous a sin, to defile the name of God
by swearing, or cursing, that God should be angry, even
with them also, who do not as much as hear in them, for-
bidden by the command of God? —

Undoubtedly, it is a most grievous sinne; neither
is there a greater sinne , or any that more grieuously
offendeth God , than the contempte of his holy name.

२४८

• Wherefore he ordained, that this same sinne shoule
be punished, even with death.

A **L**eui. 5. 1, As in the xvi. aunc. in (c). **L**uke. 14.
So, There went out amongst the children of Israel; the son of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, & a man of Israel, troue together in the host. 11, So the Israelitish womans sonne blasphemed the name of the Lord, and cursed, & they brought him vnto Moses, 12, And they put him in ward, til he told them the minde of the Lord; 13, Then the Lord spake vnto Moses, saying; 14, Bring the blasphemer without the host, & let al that heard him, put their hands vpon his head, & let al the congregation stone him. 15, And thou shalt speak vnto the children of Israel, laying, Whosoeuer curseth his God, shall beare his sinne. 16, And he that blasphemeth the name of the Lord, shall be put to death; al the congregation shal stone him to death: as well the stranger, as he that is born in the land: when he blasphemeth the name of the lord, let him be slain.

118 **M**ay not a man swearer, at any tyme, by the name of God?

• **H**ee may, when as either a Magistrate requireth the same: or necessity otherwise craueth, that faith & credite shoulde by this meanes be confirmed, and truthe established, to the end that both the gloriy of God may be aduanced, and the saluation of others furthered: for such kind of swearing is in the word of God warranted: & hath therefore beeene, euen of the Saints, both in the old, and new Testament, rightely vsed.

A **D**omi. 6. 13, Thou shalt feare the Lord thy god,

O iiiij and

and serue him, and shalke swear by his name. *Heb.*
6.16. Men verily swear by him that is greater than
themselves, & an oath, for confirmation, is among
them, an end of al strife. *17.* So God willing more
abundantly to shewe unto the heires of promise,
the stabilitesse of his counsell, bound himselfe by
an oath, *18.* That by two immovable things,
wherein it is vnpossible, that God should lie, vce
might haue strong consolation. *Gal. 1. 20.* Now
the things that I write unto you, behold I write them
before God, that I lie not. *Dam. 10. 20.* *Eph. 4. 8.*

B 1.Sam.24.27, Swear vnto mee by the Lorde
that thou wylt not destroy my seede after me, &c.
23, So David sware vnto Saml. Gal.1.20, Again (A),
went before, Gen.21.24, & 32.53. Ios.9.19.3.Sam.3.
34. 2.King.1.29.30. Rom.1.9.10. 2.Cor.2.1.8.11.
31.1.Sam.20.42.
319 Is it lawfull to swear by Saints or other creatures?

Now; for a lawfull oath, is a calling upon God, wherein he is intreated, that as the onely searcher of hearts, he would give witness to the truthe, and punishe the swearer, if willingly he do deceiue. Now, this honor agreeth not unto any creature.

A 2 Cor. 1.23, Now I call God for a record unto my soul, that to spare you, I came not, as yet, unto Corinth. 2 Cor 11.31. 1 Sam. 30. 12. 1-6. 17. 4-5.

B Jer. 3. 7. How should I spare thee for this? Thy children haue forsaken mee, and sworne by them, that are no gods. Amos. 8. 14. They that sweare by the sunne of Samaria, and that say, thy God, O Dan, liveth, and the maner of Bersabe liueth, euen they

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that fal, and never rise vp againc. Zeph. 2.4.5. Amos
5.34.35.36. Jam 5.1.2.
Ecclesiastes 12.1. What doth God command, in the fourth commandment.

First, that the ministracy of the gospel, & schoolnes, bee maintained a; and that I with others, and that chiefly upon the Sabbath daies, doe diligently resort unto the Godly assemblies b, attentively heare the worke of God c, vse the sacramentcs d, loine with the Church in publike prayer e, bestow according to my ability, something vpon the poore f; and then, all my life long, to cease from wicked works, graunting the Lord, by his holy spirit, to doe his wooke in me, that so in this life, I may beginne that same euangelizing Sabbath g.

AUGUST 15. For this cause left I thee in Crete, that thou shouldest continue to redresse the things that remaine, & shouldest ordain elders in every city, as I apprised thee. Eph. 4.11. Christ gaue some to be Apostles, & some Prophets, & some Euangelists, & some Pastors, & teachers, 12. For the gathering together of the Saints, for the worke of the Ministry, & for the edification of the body of christ, 13. Til we al meet together, (in the vniuity of faith, & knowledgement of the Son of God) vnto a perfect man, & to the measure of the age, &c. 1. Cor. 9.14. The Lord hath ordained, that they which preach the gospel, should live of the gospel. Luk. 10.7. The laborer is woorthie of his wages, Gal. 6.6. Let him that is taught in the woord, make him that taught him, partaker of al his goods, 7. Be not deceipted; God is not mocked, &c. 8. For he that soweth to his flesh,

Shift of the field, escape corruption; but hee that followeth
 weth to the spirit, &c. 1. Tim. 4. 5. Give attention &
 to reading, to exhortation, and to doctrine. 16. Take
 heed to thy selfe, and vnto doctrine; continuall heed
 in it, for in doing this, thou shal both save thy selfe,
 and them that hear thee. 2. Tim. 2. 3. 5. The children
 of the Prophets which were at Beersheba and Jerusalem,
 came to Eli. 1. &c. 2. 7. and 3. 1. 3. Thou shall knowe
 the holy scripture of a childe, &c. Th. 1. 9. 10. 11. 12.
 13. 14. 15. 16. and 4. 6. and 5. 17. 18. 21. 22. 23. 24. 25.
 4. to 17. Rom. 1. 5. 27. Deut. 10. 9. and 18. 4. 5. Neh. 10.
 3. 13. and 18. 20. 21. 1. / Neh. 13. 14. 33. and 18. 9. Exod.
 44. 9. 10. 11. 12. 13. 14. 15. 20. to the end. Levit. 21. 1. to the end;
 2. 1. / 1. 1. 2. and 3. 14. 15. and 4. 1. 2. Neh. 22. 9. 10. and
 B. Psa. 68. 26. Praise yee God, in the assemblies;
 and the Lord, yee that are of the fountain of Merach.
 1. 7. 1. 5. 21. Moses of oulde time, bath in every day;
 them that preach him, seeing he is reade in the synagogues euene Sabbath day. Isaia. 58. 13. I will haue
 turned away thy foote from the Sabbath, fraude-
 ring thy will, on my holy day, and call the Sabbath
 a delight, to consecrate it, as glorious to the Lord,
 and shal honour him, not cloasing thine owne
 wares, nor seeking thine owne will, nor speaking
 a yame woerde, 14. Then shal thou delight in the
 Lorde, and I will cause thoe to mount upon the
 high places of the earth, and seale thee with the
 heritages of Jacob thy fathers; for the mouth of the
 Lorde hath spoken it. Psa. 48. 9. 10. and 49. 1. 9. 4.
 5. and 8. 1. 2. 3. 4. 10. / Neh. 2. 42. 45. and 5. 1. 10.
 18. / Ezra. 1. p. 1. to 9. and v. 1. 5. 4. and 18. 19. 20. 21.
 22. 23. 17. 18. 20. 21. 22. and 1. 19. 21. 20. 18. and 14. 1. 10.

7. Mar.

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7. Marke 6. 1. 2. Numb. 15. 22. 103. 7. 18. und 16. 31.
20. 32. 33. 34. und 35. 12. 10. 18. Es sind 10. 1. 2. Neben
13. 15. 10. 23.

Co. 1. The 1. 3. When ye received of us the word
of the preaching of God, yee received it not as the
word of man, but as it is indeede the word of God.
Alt. 16. 14. The Lord opened *Luthe* hart, that he
attended unto the thinges which *Paul* spake, 1 Cor.
14. 19; I had rather in the Churche, to speake few
words with thy vnde, Rading, that I might also in-
struct others, than ten thousand words in a stroge
tongue. *Hebre* 11. 13. The 1. 10. 21. Proph. 1. 26.
10. 32. and 8. 7. at the end. and 28. 9. *Ierem*. 29. 18. 29.
3. 1. *Lev*. 4. 6. 10. 10. and 10. 49. &c. *Corinth* 14. 1. 16.
34. *Daniel* 8. 10. 19. *Micah* 1. 13. 14. *Luk* 20. 16.
Bar 5. 11. 12. 13. 14. 15. *Isaiah* 1. 8. 1. 2. 1. 3. 1. 4. 1.
1. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14.
E 1. *Cor.* 14. 15. What is it then to pray with the
spirit, but to will to pray with the vnderstanding also; I
will sing with the spirit, but I will sing with the vnder-
standing also; Else, when thou blessest with
the spirit, how shall he that occupieth the room of
the vnlameed, say, Amen, at thy giving of thanks,
leeing he knowe he not what thou sayest? 1. *Timo* 2.
1. 3. 5. 8. 9. *Adam* 18. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24.
F 1. *Cor.* 16. 2. Euerie first day of the weeke, for
every one of you, þis side by himselfe gladd lay vp
in God hath prospered him, that then there be ap-
gatheringes when I come. *Alt.* 10. 42. 14. 6. 47. 1. 10. 11.
G 1. *Cor.* 16. 18. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24.
1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34.
N 1. *Num.*

Numb. 19. 7. Mat. 24. 3. 1 Thes. 1. 2. Col. 1. 3. & 1 Tim. 1. 3. &
1 Tim. 2. 1. Where, doth God in his word, give the first commandment,
where?

B. That, unto parents, and like as the buttress, that
hath any authority of government over us, by the same
gives you honor, John. 1. and faithfulness, and with submis-
sion, and reverence, submit our selves unto their
Godly commandments & chastisement, & also
patience, to tolerate their bencies and injuries as al-
so their bearing to vindicate this, that it is the will of god
by their minstry, to rule and govern us c. 10. fol. 9

A. Tit. 3. 1. Be subject to principalities & powers,
be obedient, and ready to every good worke.

B. Pro. 23. 22. Obey thy father that hath begat
you thes, and despise not thy mother, when shee is
old. Exod. 22. 28. Thou shalt not raigne upon the
judges, neither speake evil of the ruler of thy peo-
ple. Eccle. 10. 20. Hebr. 12. 9, 10, 11. 1. 1 Pet. 2. 18. to
2. 9. Gen. 9. 20. to 2. 8.

C. Rom. 13. 1. The powers that be, are ordained
of God. 4. They are the Ministers of God, for thy
wealth, &c to take vengeance on him that doth evil.

3. 2. Show me yet more largely the special duties of certain
persons; in first of those duties, shew doct & chief-
ly in subdieney; forst shewre collone; what is the duty of
subjectes towards their Princes, and other Magis-
trates, and to what they should, & do, & not, i. e. -

The holy Apostles, Saint Paul, and Saint Peter,
(declaring, that the higher powers are ordained of
God, and that whosoeuer, doth resist the power, doth
resist the ordinance of God, and no purchase of their
solace, punishment) doe strictly charge all subjects, to
fear,

there, lione & horos their Prince: humbly to obey all
their Princes goods Lawes, & commandements, and
his ministers, & officers: and that not for feare onlie,
but for conscience sake also: to pay all tributes & sub-
sidies, due to their Prince: & with al their goods, arm-
ories, knighthly to serue their Prince al heartily, &
pay to God, & their Prince, that he may continue,
increase in goodnesse, & Godlineesse: or for his amon-
tment, if it chance that bee bee rul: and in all thinges,
to be themselves good subjects, that god may the rather
bless them, with a good Prince.

A Rom. 13,1, Let euerie soule bee subiect unto
the higher powers: for there is no power but of
God: and the powers that be, areordeined of god.
2, Whosoever therfor resisteth the power, refilleth
the ordinance of God: and they that resist, shall
receive to themselves, iudgement. 3, For Princes
are not to be feared for good workes, but for euill:
Wilt thou then bee without feare of the power?
Doe well: so shalst thou haue priale of the same. 4,
For he is the minister of God, for thy wealth: but if
thou do euill, feare: for he beareth not the sword for
nought: for he is the minister of God, to take ven-
geance, on him that doth euill. 5, Wherefore yee
must bee subiect, nor because of wrath onlie, but
for conscience sake. 6, For, for this cause yee pay
also tribute: for they are gods Ministers, applying
themselves, for the same thing. 7, Give to all men
therefore, their dutie: tribute, to whom ye owe tri-
bute: custome, to whom custome: feare, to whom
feare: honor, to who ye owe honor. 1. Pet. 2. 13, Sub-
mit your selves al maner of meane of maiestie
Lorde

¶ To the Lord's sake, whether it be unto the king, as vnto
the superior, 14. Or to gouernors, as vnto them
that are sent of him, for the punishment of evill
doers, & for the praise of the, that do wel. 15. For
so is the will of God &c. 17. Feare God, honor the
king. 17. 3. 28. Did not we streiche command you,
that ye shoulde not teach in this name? And behold,
ye haue filled Jerusalem with your doctrine, &c. 29.
Then Peter and the Apostles aunswere, and said,
we ought rather to obey God, than man.

B. 1.7m. 2.1. I exhort therefore, that first of all,
supplications, prayers, intercessions, and giuing of
thankes, be made for al men, 2. For Kings, and for
al that are in authority, that wee may lead a quiet,
and a peaceable life in al godlineſſe, and honesty.
3. For this is good and acceptable in the sight of
God our ſaviour, 4. Who will that al men ſhall bee
ſaved, and come vnto the knowledge of the truth.
Mat. 23.23. Giue to Cæſar, the thinges which are
Cæſars, and giue vnto God thole thinges, which are
Gods. Inde. 8.9. Mat. 17.24. to the end. Iofna. 1.17.
18. Proverb. 24.21. Numb. 16.1. to 36. and Verſe. 41.
to the end.

¶ 223. Now, ſet me, ſhe duties of children to their parents.

The holy Scriptures do teache children, to obey
their parents, and to ſerue them, to ſcarfe, loue, honor,
and reverencē them, not only in wordre, and deede,
but in their hearts and minds also a: to follow their
good precepts, and examples of life b: patiently to
take correction at their hands c: to make continuall
and baretē prayers unto God, for them d: to relieve,
and garniſh their parents, if they fall into pouerty.

obeyes: and in al pointes, (by shewing themselves obedient, and good children) to moue their parents, to be louing and good vnto them s.

A Ephes.6.1, Children, obey your parents in the Lord, for this is right. 2, Honor thy father and mother, (which is the first commandement, with promise) 3, That it may be wel with thee, & that thou maiest liue long on earth. Exod. 21.17, He that curseth his father, or his mother, shall die the death. Levit. 19.3, Ye shal fear euery man his mother, and his father. Col. 3.20, Pro. 20.20. & 10.1. & 19.26. & 23.22.24.25. & 30.11.17. Luk. 2.51. Deut. 21.18. to 22. Judg. 14.2.1. Corin. 7.36.37.38. Ier. 35.6.14. 18.19. Num. 30.4.5.6.

B Pro. 1.8, Hearre thy fathers instruction, and forsake not thy mothers teaching. Pro. 30.17, The rie that mocketh his father, and despiseth the instruction of his mother, let the rauens of the valley, plucke it out, and the yong eagles eat it. Proverb. 4.1. and. 13.1.

C Heb. 12.9, We haue had the fathers of our bodies, which corrected vs, and we gaue them reuerence: should we not much rather be in subiection, vnto the father of spirits, that we might liue? 1.Pet. 2.18. to 24, As in the 125. auns.

D 1.Tm. 2.1.2, As in the 122. auns. fit (b).

E Mar. 7.9, Yee reiect the commandement of God, that ye may obserue your own tradition, 10, For Moses said, honor thy father & thy mother: & whosoeuer shal curse father or mother, let him die the death, 11, But yee say, if a man say to father, or mother, Corban, that is, by the gift that is offered by me,

me, thou makest haue profit, he shal be free: 2. So
ye suffer him, no more to doe any thing, for his fa-
ther, or his mother. 1.3. Making the word of god, of
no authority, by your tradition, which ye haue or-
dained. 1. Tim. 5.4. 17. 18.

F. Mat. 5.46. If ye loue them, which loue you,
what reward shall ye haue? Do not the Publicanes
even the same? 47. And if you be friendly, to your
brethren only, what singular thing doe you? Doe
not even the Publicanes likewise?

3.24. I would now haue thee to shew me, what thou hast
learned, concerning the duty, of spiritual children as pa-
rishioners, & hearers, towards their pastors & preachers
as their spiritual fathers: 1. Cor. 4.15.

Parishioners, and hearers, are in the word of
God commanched, to give unto their pastors, and
preachers, double honor: that is, as wel to reverence,
and obey them, as also to affisst & aid them in work &
deeds A: with their goods to maintain them B: & lassly
to be most careful that the good seede of gods word,
by them sown, doe not, through the lack of their
good heed taking, and so want of their folowing of
the same, perish, as cast into barren ground C.

A. 1. Tim. 5.17. The elders that rule wel, are wor-
thy of double honor, especially they which labour
in the word & doctrine. 18. For the Scripture saith,
shou shal not mousell the mouth of the ox, that
treadeth out the corn: &c, the laborer is worthy of
his wages. 1. Tim. 5.19. Against an elder, receiuue no
accusation, but vndertwo, or three witnessies. 1.
Cor. 4.1. Let a man so think of vs, as of the ministers
of Christ, and disposers of the secretes of God. 2.

Thessal.

A Thessal.3.14. If any man obey not our saying, note him by a letter, and haue no company with him, that he may be ashamed. 2.Tim.4.16. At my first answering, no man assisted me, but al forsooke me: I pray god that it may not be laide to their charge. 3.7. Norwithstanding, the Lorde assisted mee, and strengthened mee, that by me, the preaching might be fully knownen &c.1. Thes.2.13, as in the 120.ans. in (C). Gal.4.14.15.2. King.13.2.3. Chron.20.3D. Malac.2.7. Jer.5.12.13.14. Esay.30.9.10.15. Hoses.9.24. Heb.13.7. All.12.5.1. Thessal.5.12.13. Rom.3.5.2. Tim.1.16.17.18.

B Luk.10.7. Gal.6.6.7.8.1. Corint.9.14. As in the 120.ans. in (A). 1.Tim.5.17.18. As in (A) next before.

C Heb.2.1. We ought diligently to glue heed, to the things, which we haue heard, least at any time, wee should let them slip. 2. For if the word spoken by Angels, was steadfast, and every transgression, and disobedience, received a iust recompence of reward, 3. How shal wee escape, if wee neglect so great saluation, which at the first began to be preached by the Lord, and afterwards, was confirmed vnto vs, by them that heard him, 4. God bearing witness thereto, both with signes and wonders, and with diuerse miracles, and gifte of the holie Ghost, according to his owne wil?

Read the testimonies of the 120.ans. in (C). Luk.8.4. to 16.1. Pet.2.1,2.3.

125 Declares now, the duty of seruants.

Seruants are thus taught their duties, to their masters, in the holy Scriptures. Ephes.6.5.6.7.8, & Col.3.22, Seruantes be obedient vnto them that are your masters,

masters, according to the flesh, in abchings, not with
to seruice, as men pleasers, but in singlenes of heart,
leaving God. 23. And whatsoeuer ye doe doe it harit-
ily, as unto the Lord, if not vncnown. 24. Knowing
that of the Lord, yee shall receive the rewarde of the
meritee for ye serue the Lord Christ. Th. 2.9. Let
servantes be subiect to their masters, and please them
in all thynges, not disferting againe, to gretter pi-
ctures, but that they shewe all good fachfulness, that
they may adorne the doctrine of god our saviour in al
thynges. 1. Tim. 6.1. Let as many seruantes as are wri-
tent the yoke, count their masters worthy of al honor,
shill the name of god, and his doctrine, bee not euill
spokyn of. 1. And cheyn which haue vseleusing masters
let them not despise them, because they are verchere,
but rather vse seruice, because they are fachfull
and beloued, and partakers of the benefite. Poro 228
Servantes, be subiect to your masters, with al feare,
not only to the good, and curteous, but also to the fro-
ward. 19. For this is thank worthy, if a man so con-
science towards god, endure griefe, suffering wrong-
fully. 20. For what praise is it, if when ye be buffeted
for your faulcs, ye take it patiently? But if when yee
vse wel ye suffer wrong, and take it patiently, this is
acceptable to god. 21. For hereunto, yee are called:
for Christ also suffered for vs, leauing vs an ensam-
ple, that ye shoulde follow his steppes. 22. Who did no
sinne, neither was there grisse found in his mouth. 13
Who when he was reviled, reviled not againe: when
hee suffered, hee threatened not, but committid it to
him, that judgeth righeduly, Gen.14.12.10 15.33.
34.49. and 31.38. to 43.

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þis þis is the duty of the younger sort, to reverence
the elders; and also, to submit on all occaſions,
to behaue themſelves, conueniently, & conveniently,
towards them, both in gesture, wordes and deede. Now
þis. *Exod. 19. 9.* Thou ſhalt riſe v p, before the
hoare head, and honour the person of the oulde
man, and dread thy God. *Roms. 13. 10.* In giving ha
nor, go one before another. *Ephes. 4. 32.* Be curiouſ
one to another. *1. Pet. 5. 5.* Ye younger, submit
your ſelues, vnto the elders, and, submit your
ſelues, every man, one to another: decke your
ſelues, inwardly, in lowlinesse of minde, for, God
refiſteth the proud, and giueth grace, to the hum
ble. *Ephes. 5. 21.* *Exod. 14. 7. 15, 12.* *Exodus 14. 12.* *Exodus 14. 12.*
Now, on the other ſide touching euermēnt: ſirſt,
aduine, what is the duty of Princes, and other magiftrates,
towards their ſubiectes?

Princes, as, Emperors, Kings, and Queenes, in
their dominions, oughe firſt of all, ſincerely, to pro
mote, for the establishing, and profection, of truſe relig
ion: As ſecondly, dignitely, to administer iuſtiſe, to
all their ſubiectes, to the puriſhing of the bad, and che
riſhing of the good: and laſtly, every way, to pro
tecte with a moſt tender, and fachetly care, the good
and peace, of their ſubiectes, both, for their owne life
time, and, afterwardes alſo, what they may c. And,
the duty of other inferior magiftrates, who, are ſent
of theſe, is; faithfully, according to their ſeverall ca
bings, to ſerue theſe, to the former three ends.

A. Deut. 17. 18. When the King ſhal ſit, vpon the
throne, of his kingdom, then ſhal he write him this
law, repeated in a booke, by the Prietes of the Le
uites,

A vites. 19. And it shal be with him, and, he shal read therein, all the daies of his life, that he may learme to feare the Lorde his God, and to keepe all the wordes of his lawe, and these ordinances, for to doe them: 20. That his heart be not lifted vp, aboue his brethren, and that, he turne not from the commandement, to the right hand, or to the left, but that hee maye prolong his daies, in his kingdome, hee, and his sonnes, in the middest of Israel. 2. Cbro. 39. 8. In Ierusalem, did Iehosaphat, set of the Leuites, and of the Priests, and of the chiefe of the families of Israel, for the iudgement, & cause, of the Lord. Esa. 49. 23. Kings shall bee thy nourcynge fathers, and Queens shall bee thy nources: they shall worship thee, with their faces towarde the earth, and, liche vpe the dust of thy feet. Iosha. 1. 7. 8. 9. Esa. 32. 1. to 7. 1. Chron. 16. 4. 2. Chron. 8. 14. 15. and 19. 3. 4. 8. to the end. and, 20. 3. 2. King. 1. 8. 4. and. 23. 1. 10. 29. 1. King. 10. 9. and, 2. 4. 5. Exod. 18. 20. B. Rom. 13. 3. 4. 6. and, 1. Pet. 2. 14. As in the 122. Aunsw. in (A), 1. Tim. 2. 2. As in the 122. Aunswere in (B). 1. King. 10. 9. The Lorde thy God, made thee King to doe equity and righetcousnes. 2. Cbr. 19. 4. to 8. Ps. 101. 1. to the end. Esa. 32. 14 to 7. Jer. 21. 12. and 22. 2. to 11. Pro. 29. 4.

C Numb. 27. 12'. The Lord saide vnto Moses &c. 13. Thou shalt be gathered vnto thy people &c. 15. Then, Moses spake vnto the Lord, saying, 16. Let the Lord God, of the spirites of all fleshe, appoint a man, ouer the congregation, 17. Who may goe out, and in, before them, and leade them out, and in, that the congregation of the Lorde, bee not.

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As thoope which haue her a sheepheard, 18; And
the Lord faire vnde ~~My~~, take thee *Yosua*, the son
of Nun, See. 21; At his word, shal they goe out,
and at his word shal they come in, &c. King. xi 7.
v. 20, 24, 27, 28, 29, 30, to the end.

*D*eut. 1.22, 2.14, As in the 2.2. ans. in A). 2. Ch. 19.
4. to 8. Read. 18. 13. to the end. *Psal.* 2. 10. 1. 12.

1. 28. *Virtus* is the duty of Parents, towards their children.

or The duty of Parents, towards their children, (as
the same Apostle, Saint Paul, teacheth) is, to bring
them vp, even from the cradle, in the feare, & nurture
of the Lord: in shamefatiess, hatred of vice, floue
of al vertue: and to bee themselves, unto their chil-
dren, examples of al godlines, and vertuallnes: and
they ought to see their chilidren, kept, from idlenesse,
the mother of al mischieses, and brought vp, either, in
Idolatry, or, in some good science, or art, whereby,
they may get their living, with honesty, and truchy:
When they do come to age.

*A*nd *Eph.* 6.4, Fathers, prouoke not your children,
towards but, bring them vp, in instructio, & informa-
tion of the Lord. *Psal.* 78.5, God establisched a
testimony in *Jacob*, and ordaineid a Lawe in Israel,
which hee commauded our fathers, that they
should teach their children: 6, That the posterite
might know it, and the children which should bee
borne, shold stand vp, and declare it, to their chil-
dren: 7, That they might set their hope on God, &
not forget the workes of God, but keepe his com-
mandementes. *Pro.* 23.13, Withhold not correcti-
on, from the child, If thou smite him with the rod,
he shall not dy: 14, Thou shalt smite him with the

rod.

P ij

rodde,

rodde, and shall deliver his soule from hell. *Prayg.*
 24. He that spareth his rod, hateth his sonne: but
 he that louereth him, chastiseth him, becommes. *Coloss.*
 3. 21. *Exod.* 1. 3. 26. 27. *Dene.* 4. 9. 10. & 6. 6. 10. 10. 8c.
 11. 18. 19. 20. 21. &c. 32. 4. 6. *Iof.* 4. 6. 7. *Gen.* 18. 1. 7. 18.
 19. *Pron.* 22. 6. 15. and, 39. 18. and, 39. 1. 5. 17. *Habac.*
 12. 7. 8. 9. 1. *Sam.* 2. 12. 10. 18. *Verse,* 2 2. 10. 26. and so,
 to the end. 1. *Sam.* 4. 1. to the end. What severity, *Ez*
 should further haue vsed, against his sonnes, is to
 be seen. *Dene.* 21. 18. 10. 22.

B. 1. *Thes.* 1. 6. Yee became followers of vs, and
 of the Lord; and received the woerde, in much
 affliction, with ioy of the holy Ghost, 7. So that, ye
 were as ensamples, to all, that beleue, in *Macedonia*,
 and *Achaea*. 8. For, from you sounded out, the
 word of the lord, not in *Macedonia*, & *Achaea* onlye,
 but, your fayth also, which is towards God, spread
 abroad in al quarters, that, we neede not, to speake
 any thing. 9. For, they themselves shew of you,
 what maner of entring in, wee had vnto you, and
 howe you turned to God &c. *Tim.* 2. 7. Above all
 things, shew thy selfe, an ensample of good works,
 with vncorrupt doctrine, with grauity, integrity,
 8. And, with the wholesome worde, which cannot
 be reþouced, that he which withstandeth may be
 ashamed, hauing nothing concerning you, so
 speake ill of.

C. 2. *Cor.* 12. 14. I wil not be slothful to your hindrance,
 for I seeke not yours, but yours: for the chil-
 dren ought not to lay vp for the fathers, but the fa-
 thers for the children. *Pro.* 21. 25. The desire of the
 slothful, slaieth him: for his handes refuse to work.

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Prayer. 28.19, He that tilleth his land, shall be satisfied with bread: but hee that followeth the idle, shalbe filled with pouertie. Gen. 30.30. 139. Show me now, the duty of spiritual fathers, as pastors or preachers, towards their parishioners, & bearers, as their spiritual children.

The duty of a minister, pastor, or preacher, is, to feed the people committed vnto him: especially by preaching of the word of god amongst them, painfull & faithfully a: hee ought also to administer the sacraments vnto his people, sincerely, according to chists ordinance b: and to catechise them, that stand in neede thereof, diligently c: and lastly, by his life, to gaine al others good example, to obey the word; and to do what he can, (by exhortation, admonition, reprehē-
son, and by exercising otherwise, of his authority, every way, in time and place, both publikely and pri-
vately) to cause others to doe the like d.

A. 1. Pet. 5.1, The elders which are amongst you, I beseech, which am also an elder, & a witnes of the suffrings of Christ, and also a partaker of the glory that shalbe reueiled, 2, Feed the flock of god, which dependeth vpon you, caring for it not by cōstraint, but willinglie: not for filthie lucre, but of a ready mind: 3, Not as though ye were Lords ouer Gods heritage, but that ye may be ensāples to the flock, 4, And when the chiese shepheard shall appear, yee shal receiue an incorruptible crowne of glory. Ezoch. 3.17, Son of man, I haue made thee a watch man, vnto the house of Israel: therefore, heare the word, at my mouth, & giue them warning frō mee. 18, Whē I shal say vnto the wicked, thou shalt sure-

ly dy, & thou giest him no warning, not speaking
to admonish the wicked, of his wicked way, then
hee may liue, the same wicked man shall dy in his
iniquity, but his blood wil I require at thy hand. 39.
Yet, if thou warn the wicked, and he turn not from
his wickednes, nor from his wicked way, then shall
die in his iniquity, but thou hast deliuergd thy soul.
2. *Timo. 4. 1*, I charge thee before God, and before
the Lord Jesus Christ, which shall judge the quick
and the dead, at his appearing, and in his kingdom:
2, I preach the word; be instant in season, and out of
season; improue, rebuke, exhort, with al long suffe-
ring and doctrine; 3, For the time wil come, when
they wil not suffer wholesome doctrine; but having
their eares stching, shal after their owne lusts, get
them an heape of teachers, 4, And shall turne their
eares from the truth, and shall bee given vnto fa-
bles: 5, But watch thou in all things: suffer aduersitie:
doe the work of an Euangelist: make thy ministry
fully knowen. 1. *Corm. 9. 16*, Woe is vnto me, if I
preach not the Gospel. *Ierem. 48. 10*, Cursed bee
that man, that doth the woork of the Lorde neglig-
ently. *Mat. 2. 7*, The Priests lippes should preserue
knowledge, and they shoulde seeke the lawe, at his
mouth: for he is the messenger of the lord of hostis.
Hos. 4. 6, My people are destroied for lacke of know-
ledge: because thou hast refused knowledge: I will
also refuse thee, that thou shalt be no Priest to me;
and seeing thou hast forgotten the law of thy god,
I wil also forget thy children, *As in the twoordes of*
Born. 5. Cormt. 11. 23. 34. 25. 26, As in the twoordes of
the institution of the Lovies Supper, in the sy-
nus.

Mat. 28.19, As in the 79. Ann.

C. *Mat. 13.5.1, Iesus said vnto them, understand ye al these things? They said vnto him, yea Lorde; Ga. 6.6, As in the 120. Ann. iii(A). He. 5.11, We haue many things to say, which are hard to bee vttered, because yee are dul of hearing. 12, For when as cōcerning the time, ye ought to be teachers, yet haue ye need againe that we teach you, the firt principles of the woord of God, and are become such as haue need of milk, and not of strong meat: 13, For every one that vseth milk, is inexpert in the worde of righteousnes; for he is a babe. 14, But strong meat belongeth vnto thē, that are of age, which through long custom, haue their wits exercised, to discerne, both good, & euil. Mat. 16.13, Jesus asked his dis-
tiples, saying, whom doe men say that I the son of man, am? 14, And they said, some say *John Baptis:* and some *Elias:* and others *Ieremias:* or one of the Prophets. 15, He said vnto them, but whom say yo that I am? 16, Then *Simon Peter* answered, and said, thou art the Christ the sonne of the living God. 17, And Iesus answered, and said, blessed art thou, *Si-
mon* the sonne of *Ionas:* for flesh and blood hath not reueiled it vnto thee, but my father, which is in heauen. 1. *Corinth 3.1, I could not speake vnto you brethren, as vnto spirituall men, but as vnto car-
nall, euен as vnto babes in Christ. 2, I gaue you milke to drinke, and not meate: for yee were not yet able to beare it, neither yet nowe are yee able. 3, For yee are yet carnall, Mattb. 17.25. John 6.5. Actes. 19.1.10 8. Rom. 2.18. Luke. 1.4. Heb. 6.1.2,**

D. 2. Tim. 4. 12. 3. 24. 5. Quat. (a). Sent before. 14. 6. 5. Wee will give our selues, continually, vnto prayer, and to the ministracion of the woerdt. 15. 20. 20. I kept back nothing that was profitable, but haue showed you, and taught you, openlie, and thoroughout euerie house. 28. Take heed therefore vnto your selues, and vnto al the flock, whereof the holy Ghost hath made you oversers, to feede the Church of God, which he hath purchased with his owne blood. 31. Watch, and remember, that by the space of three years, I ceased not, to warne euery one, boch night, and day, with teares. Act. 17. 16. Pauls spirite was stirred in him, when hee saw the city subiect to idolatry. 17. Therefore hee disputed in the Synagogue, with the Iewes, and with them that were religious, and in the market daily, with whom soever he met. Tr. 2. 7. 8. As in the 128. Ann. in (z). Read the testimonies, of the 101. Ann. in (c). Mark. 16. 15. 26. As in the 100. Ann. in (a). Esay. 56. 10. Their watch men are all blinde, they haue no knowledge: they are al dumbe dogs, they cannot barke: they ly, and sleep, and delite in slee-
ping, 11. And these greedy dogges can neuer haue enough: all these shepheards cannot understand: for they all looke to their owne way, euerie one for his aduaantage, and for his owne purpose. 12. Come, I will bring wine, and we wil fill our selues with strong drink, and to morrow shall bee as this day, and much more abundant. Zach. 11. 15. The Lord said vnto me, take to thee yet the instruments of a foolish shepheard. 16. For loe, I will raise vp a shepheard in the lande, which shal notooke
for

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for cherishing that is lost, nor seek the tender Lambs,
nor hale shee that is hurt, nor feede that that
standeth vp; but hee shal cut the fleshe of the fat, &
tear their clawes in peeces. 17, O idol sheepheards,
that leaueth the flocke, the sword shal be vpon his
arme, & vpon his right eie. His arme shal be clean-
dried vp, & his right eie shall be viterly darkened.
Esa. 58.1. Cry aloud, spare not: lift vp thy voice like
a trumpet, & shew my people their transgression,
and to the house of Jacob, their sins. *Esa. 62.1.* For
Sions sake, I will not hold my tongue, and for *Ser-
afeloms* sake, I wil not rest, vntill the righteousnesse
thereof, breake forth as the light, and the salua-
tion thereof, as a burning lampe. *Ephes. 4.11.12.13,*
As in the 120. ans. in (A). *Esa. 61.1.* The ispirit of the
Lord God, is vpon mee, therefore hath the Lorde
anointed me: he bath sent me to preache good ti-
dings vnto the poor, to bind vp the broken harted,
to preache liberty to the captives, and to them that
are bound the opening of the prison, 2, To preache
the acceptable yeare of the Lorde, and the day of
vengeance of our God, to comfort al that mourn-
g, To appoinct vnto them that mourne in *Sion*, and
to giue vnto them beauty for ashes, the oile of ioy,
for mourning, the garment of gladnesse, for the
spirit of beautesse, that they might be called trees
of righteousnesse, the planting of the Lorde, that
hee might bee glorified. 1. *Thos. 3.4.* As wee were
allowed of God, that the gospell should bee com-
mitted vnto vs, so we speake not as they that
please men, but God, which trieth our harts. 3. *Cor.*
22.28, I am embated daily, and haue the care of

all

all the Churches. 19. Who is weake, and I am not
weake? Who is offended, and I burne not? 1. Tim.
3, 1. to 16. & 3, 20, 21, 22. Thess. 5, 6, 10. Matth. 20,
25, to 29. *and Job 10, 12, 20, 22, 23, 24, 25, 26, 27, 28, 29, 30.*
*Proceed nowe, to the duales of masters and house-
holders.* *and Job 10, 12, 20, 22, 23, 24, 25, 26, 27, 28, 29, 30.*

Masters, and householders, as they are become in-
seede of Parentes to their servants, and families, so
ought they to refraine them, from idlenesse a; and by
diligent instruction, and good example, to bring uppe
their servants, and households, in honest and comelie
manners, and in al vertue b: & they ought to instructe
their apprentices, in the knowledge of their occupa-
tions, even as Parentes would teach their owne chil-
dren, without al fraud, delaying, or concealing, what-
soever c: and when correction is necessary, they oughte
to give it them, with such discretion, pitty, and desice
of amendment, as loving Parentes use to deale with
their deere children, remembryng alwaies, that they
haue also a master in heauen d.

A 1. Tim. 5, 8. If there bee any, which prouideth
not for his owne, and namely, for them of his hou-
sehold, hee denieth the faith, and is worse than an
infidell. *Reade the testimonies of the 128. aunc,* in
(c). Genes. 30, 30.

B Genes. 18, 17, And the Lorde saide, shall I
hide from Abraham, that thing, which I doe;
18, Seeing, that, *Abraham*, shall bee indeedey
a great, and a mighty nation, & all the nations of
the earth, shall bee blessed in him? 19, For, I know
him, that, hee will commaunde his sonnes, and
his household, after him, that, they keepe the rules
of

of the Lord; & doe righteousesse & iudgement, that the Lord may bring vpon Abraham, that hee hath spoken vnto him. Reade the 4. commandement. *Ios. 24.15*, I and my household will serue the Lord. *Ester. 4.16*, I and my maides will fast likewise. *1.Tim. 5.14*, I will that the younger woomen marrie, and beare children, and gouerne the house, and give no occasion to the aduersarie to speake euill. Reade the testimonies of the 128. anns in (a). *Tit. 2.3.4.5*. *Pro. 31.1. to the end Ad. 10.1521* *Psal. 101.6.7*. *Pro. 29.21*.

Q. *Dest. 24.14*, Thou shalt not oppresse an hired seruant, that is needy & poore, neither of thy brethren, nor of the stranger, that is in thy land, within i[n] thy gates. *vij*, Thou shalt giue him his hire, for his day, neither shall the sunne goe downe, vpon it: for hee is poore, and therewith sustainteth his life: least hee cry against thee, vnto the Lorde, and it bee sinne vnto thee. *Cole. 4.1*, Yee masters doe vnto your seruantes, that which is iust, and equall, knowing that yee also haue a master, in heauen.

D. *Lem. 25.43*, Thou shalt not rule ouer him cruelly, but shalt feare thy God. *Pro. 29.19*, A seruant will not be chastised with words; though hee understand, yet hee will not answere. *Pro. 26.3*, Vnto the horse belongeth a whip, to the ass a briidle; and a rod to the fooles backe. *Pro. 20.30*, The blewnesse of the wound serueth to purge the euil, & the stripes within the bowels of the belly. *Pro. 29.21*, Hee that delicately bringeth vp his seruant from yongnesse, length hee wil be euē as his son. *Col. 4.1*, *Qg*

As in (e) next before. *Ephes.6.9.* Yee masters do the same things vnto them; putting away threatening. *Ephes.4.32.* Let all bitternesse, & anger, and wrath, crieng, and euill speaking, be put away from you, with all malitiosineſſe. 32. Be courteous one to another, & tender hatted, forgiuing one another, euen as God for Christs sake, forgave you. *Exod. 21.2.26.37.* *Leuit.19.13.8c 25.39.40.44.* *Dent.1.3. 12.38.19.* *Job.31.13.14.19.* *Jer.34.14.16.20. 23.1.* Tell me nowe the duties of husbands towardes their wiues?

b61 The Apostle Sainet Peter, (who was himselfe a married man) and Sainet Paul also doth teach married men, to live with their wiues discreetly, according to knowledge: and without all bitternesse: & to loue, cherishe, and to nouerish their wiunes, euen as their owne bodies: pena, that husbands ought to loue their wiunes, euen as Christ loued the Church, and gaue himselfe for it, to sanctifie it.

And *1.Pet.3.7.* Ye husbands dwel with your wiues, as men of knowledge, giuing honor vnto the woman, as vnto the weaker vessel, euen as they which are heires together of the grace of life, that your praies be not interrupted. *Ephes.5.25.* Husbandes loue your wiues, euen as Christ loued the Church, and gaue himselfe for it: 26. That he might sanctify it, & cleanse it, by the washing of water, through the word, 27. That he might make it vnto himselfe a glorious Church, not having spot or wrinkle, or anie such thing: but that it should be holy, and without blame. 28. So ought men to loue their wiunes, as their own bodies: he that loueth his wife, loueth

Iouceth himselfe. 29, For no man euer yet, hateth his owne flesh, but nourisheth, and cherisheth it, euen as the Lord doth the Church. 30, For we are members of his body, of his flesh, and of his bones. 31, For this cause shall a man leue father and mother, and shal cleave to his wife, and they twaine shal be one flesh. 32, This is a great secret, but I speake concerning Christ, and concerning the Church. 33, Therefore euery one of you, do yeso: let every one loue his wife, euen as himselfe. *Col. 3. 19.*, Husbands loue your wiues, and be not bitter ynto them. *Mar. 5. 31.* *32.* *and 19. 3. to 13. 1.* *Corinth. 7. 3. 4. 5. to 10. to 17.* *Numb. 30. 7. 8. 9. to 14.* *Pro. 5. 1. 5. to 21.* *Malach. 2. 14. to 15. 16.* *Eccles. 9. 9. 1.* *Corinth. 14. 34. 35. 1.* *Tim. 2. 1. to 12. 13. to 14. 15.* *and also to the next chapter 10. 1. to 8. 1. to 16. to 19. 2.* Show me now how wiues ought to behauie themselves towards their husbands? *1 Tim. 2. 1. to 16. 1. to 19. 2.*

The same holy Apostles Saint Paul , and Shaine Peter, doe teach, that wiues ought to reverence their husbandes , and that they shoulde submit themselves, and be obedient vnto their owne husbandes , as vnto the Lord: for the husband is the wiues head , even as Christ is the heade of the Churche . Therefore as the Churche or congregation , is subiect vnto Christ ; so likewise the wiues also , shoulde bee in subiection to their owne husbands , in al thinges; as is conuenient to the Lord: even as Sara obayed Abraham, and calleth him Lord . And wiues are forbidden in the holie Scriptures , to weare gorgeous, or sumptuous apparel, or broidred hair, trimmed with gold: but that after the example of holy weomen, that trusted in God, they shoulde bee sober , in outward apparel, and bee

sethed inwardly; with vertues of their minides; and
with gentlenesse, meeknesse, quietnesse, and chastity,
which are most precious thinges, in the sight of God.

A. Ephes. 5. 23, Wives; submit your selues vnto
your husbandes, as vnto the Lord. 23, For the hus-
band is the wifes head, even as Christ is the head
of the Church; and the same is the Saviour of his
body. 24, Therefore as the Church is in subiection
vnto Christ, even so let the wifes bee to their hus-
bandes, in euery thing. 23, Let the wife see that she
feareth her husband, hookem (b) next following.

B. 1. Pet. 3. 12. As in the 102. ans. in (c). 9, Whose
apparelling let it not be outward, as with broidred
haire, and gold put about, nor in putting on of any
parel. 4, But let the hid man of the hart, bee vngors-
ome, with a meek and quiet spirit, which is before
God, a thing much set by. 5, For eu'en after this ma-
nere, in time past, did the holy weomen which trus-
ted in God, vnter themselues, and were subiect to
their husbandes. 6, As Sara obied Abraham, and
called him, Sir. who so daughters ye are, whiles yee
doe wel, nor being afraid of any terror: Gen. 3. 16, I
thy deires shal be subiect to thy husband, and hee
shall rule over thee. 7. Timot. 2. 11 p, Let the woman
beanne in silence vndisobedient subiection. 11. Cor. 14. 35, I
bid them aske their husbands, ynt home. Col. 3. 18.
Tit. 1. 4. 5. 1. Tit. 2. 19, to the end. 13. Cor. 14. 34. 35. 30
and 17. 3. 4. 19. and 11. 3. 7. to 13. Ester. 1. 9. to the
end. Num. 20. 7. to the end. 13. 3. What is the deires of the elder sorte, towardes the
younger sorte? Barnas and Iudas, were glad to signifie unto me
14. They ought to gine them, a good example of
godlinesse,

Godlynes, & honestynge the rather, to do jahorth, to the followinge therof; to behauen themselves towards the after such a lowing & curteous sorte, & manner, as faderes & mothers, use to do, towards their childdren. A. Tit. 2. 1, Speake the things which become wholesome doctrine, 2, that the eldermen be sober, honest, discreet, sound in the faith, in loue & in patience; 3, The elder wome likewise, that they be in such behauour, as be commeth holines, not false accusers, nor giuen to much wine, but teachers of honest things; 4, That they may instruct the yonger wome, to be sober minded, that they loue their husbands, that they loue their childdren, 5, that they be discreet, chaste, keeping at home, good & subiect to their husbands, that the word of god, be not euil spoken of, 7. 8, as in the 128. auns. in (B). Eph. 4. 3 to 32, As in the 130. auns were, in (D). 1. Tim. 5. 1, Rebuke not an elder, but exhort him, as a fater, and the yonger men, as brethren; 2, The elder women as mothers, the younger as sisters, withall purenes, 1. John. 5. 21.

134 What is the dutie generallie of all equals, one towards another?

To behauen themselves one towards another, lowinglie, civilly, and curteouslie; that so they may the better edifie one an other (A).

A Eph. 4. 31. 32, As in the 130 auns. in (D). 1. Pet. 5. 5, As in the 126. auns. in (A). Rom. 14. 19, Let vs followe those things which concerne peace, and wherewith one may edifie another. 1. Tim. 5. 1. 5, As in the 133. auns. in (A). 1. Thes. 1. 4.

135 What darr God require in the sixe commandement
That

What neither in thought, word, or gesture, and
muchlesse in deed, either by himselfe, or by any other,
I doe reproch my neighbour, or hate, hurt , or kill
him a : but that I cast off al desire of reuenge is: be-
sides this, thus I hurt not mine owne selfe , or wil-
singly shewe my selfe into any danger c: wherefore,
that slaughter shoulde not bee committed , he hath
armed the Magistrate with the sword b.

Ad Genes. 9.6. Who so sheddeth mans bloude, by
man shall his bloude bee shed: for in the image of
God, hast he made man. Mat. 5.21. Ye haue heard
that it was saide vnto them of the oulde time, thou
shalt not kill: for whosoever killeth, shal bee culpa-
ble of iudgement: 22. But I say vnto you, whosoev-
er is angry with his brother vnsuitedly, shal bee cul-
pable of iudgement. And whosoever saith to his
brother, Raca, shal bee worthy to bee punished, by
the Counsell. And whosoever shall say, foole, shal
be woorthy to bee punished, with hell fire. Matth
18.21. to the end. and 26.52. Ephes. 4. 26. Apocal.
13. 10. Lemit. 19.14.17.18. and 24.17. Exo.21.12.
to 15. Numb. 35.16. to the end. Deuter. 19.1.1.2.13.
B Ephe. 4.26. Let not the Sunne go downe vpon
your wrath. Rom. 12.17. Recompence to no man,
vntill for evill 19. Dearely beloued, auenge not your
selues , but giue place to wrath: for it is written,
vengeance is mine: I wil repay saith the Lord. Eph.
4x31.5.2. As in the 130. ans. in (D). Mat. 5.25.26.
39.40.41. and 18.21. to the end. and 6.12.14.15.1.
Pet. 2.13. Thef. 5.13. Pro. 20.22. and 17.13. and 24.
29. Colof. 3.12.13.

C Marth. 4.5. The Diuell tooke him vp, into
the

the holy city, and set him vpon a pinnacle of the Temple. 6, And said vnto him, if thou be the Son of God, cast thy selfe downe: for it is written, that he wil give his Angels charge ouer thee . and with their hands they shal lift thee vp , least at any time thou shouldest dash thy foote against a stone. 7, Iesus said vnto him, it is written againe , thou shal not tempt the Lord thy God. *Deut. 6. 16. Rom. 13. 14. Coloss. 2. 23. Syrach. 3. 27.*

D. *Rom. 13. 4. 1. Pet. 2. 1. 4.* As in the 122. ans. in (a).

Gen. 9. 6. As in (A) next before. *Mar. 26. 5. 2.*

136. But this commandement seemeth to forbid slaug-
ter only.

But in forbidding of slaughter, God teacheth,
that hee hateth the roote, and originall thereto, that
is to say, anger a, envy b, hatred c , and desire of re-
uenge; and that hee taketh all these thinges even for
murther d.

A *Col. 3. 8.* Put away euē al these things, wrath,
anger, malitiousnesse, cursed speaking, filthy spea-
king out of your mouth. *James 1. 19. 20. 21. Galat. 5. 19. 20. 21.*

B *James. 3. 14.* If ye haue bitter enuying, & strife in
your harts, reioice not, neither be liers against the
truth. 15, This wisdome descendeth not frō aboue,
but is earthly, sensual, and diuelish. 16, For where
enuieng, and strife, is, there is sedition, and all ma-
ner of euill workes. *James. 4. 5. Tit. 3. 3. Rom. 13. 13. &*
1. 29. 1. Pet. 2. 1. Gal. 5. 19. 20. 21.

C *1. Job. 2. 9.* He that saith hee is in the light, and
hateth his brother, is in darcknesse vntill this time.
11, He that hateth his brother, is in darcknesse, and



walketh

walketh in darcknes, and knoweth not whither he goeth, because that darknes hath blinded his eyes.
Lxx. 19.17.

D. 1. *Job. 3.15.* He that hateth his brother, is a mā-sleiar, and yee knowē that on man-sleiar hath eternall lite abiding in him. *Matth. 5. 21.22.* As in the 13.5. ams. in (A).

137 But is it enough, if by none of the meanes aforesaid, wee doe kill any man?

No. For God in condemning of anger, hatred, and malice, requireth that we should loue our neighbour, as well, as our selues A, and be courteous B, gentle, meeke, patient C, and pittifull towardes him D: and that as much as lieth in vs, wee should turne away from him, whatsoeuer may bee hurtfull unto him E: briefly, so in our mindes, to be affectioned, as, that enē unto our enemies we should not stick to do wel F.

A. Read the 4. Auns, and the testimonies of the 7. Auns. in (A).

B. Read the testimonies of the 126. auns. in (A).

D. *Ephes. 4.1.* Walke worthy of the vocation, whereunto yee are called, 2, With all humblenesse of minde, and meeknesse, with long suffering, supporting one another, through loue. *Gal. 6.1.2. Mat. 5.5. Rom. 12.18. Tit. 3.2. 2. Tim. 2.25.1. Cor. 13.1. to the end. Pro. 15.1. and 25.15.*

D. 1. *Pet. 3.8.* Be ye al of one mind: one suffer with an other: loue as brethren: be pittiful: be courteous.

Mat. 5.7. Luk. 6.26. Jam. 2.13. Mich. 6.8. Zach. 7.9.

E.F. Read the testimonies of the 8. Auns. in (A). *Luk. 6.27. to 37. & 23.34. Act. 7.60.*

138 What is the meaning of the 7. Commandement?

That

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A. That god both curse all uncleannessse A, and
that therefore wee ought, bitterly, to hate and de-
test the same B: and contrariwise, to liue temperate-
ly, modestly, and chassly C, whether in wedlocke, or
in a single life D.

A. *Deut. 23.17*, There shal bee no whore of the
daughters of Israel, neither shal there bee a whore-
keeper, of the Soithes of Israel. *18*, Thou shalt ne-
ther bring the hire of a whore, nor the price of a
dog, into the house of the Lord thy God, for anie
vowe: for euēn both these, are abomination vnto
the Lord thy god. *Levit. 18.6.20.22.23,27.28.29*,
30.and *19.29*.

B. *Inde. 23*, Hate euēn the garment, spotted
by the fleshe. *i. Cor. 6.9.10*, As in the *103*. *Amos.*
11(A).*i. Cor. 5.1*.to the end, As in the *101*.*ans. iii(C)*.
Ephes. 5.3, Fornication, and all uncleannessse, or co-
uetousnesse, let it not bee once named amongst
you as it becommeth Saints. *4*, Neither filthinesse,
neither foolish talking, neither jesting, which are
things not comely. *Ge. 19.4.5.24.25.& 34.1.2.25.*
to the end. and *38.24*. *Lexit. 20.10. to 22. and 21. 9*:
Num. 5.12.to the end. & *25.1. to 16*. *Deut. 22,20.21.*
22.& 27.20. to 24. *Ind. 19.1 . to the end. & 20. 1. to*
the end. *Iob. 31.1.9.10.11.12*. *Act. 15.20.1. Cor. 6.*
15.16.18.& 10.8. *Gal. 5.19* *Ephes. 5.5.1*. *Thes. 4.3.4*.
5. Heb. 12.16. *Apoc. 21.8.27*.

C. *i. Thes. 4.3*, This is the will of God, euen your
sanctification, & that ye shoulde absteyn from forni-
cation. *4*, That every one of you shoulde know how
to possesse his vessell, in holines, & honour, *5*, And
not in the lust of concupiscentie, euen as the Gentiles;

Qij

which

which knowe not God. See the testimonies of the
 139. Ans. in (c). 1. Cor. 6. 15. 19. 20. Gen. 39. 7. to 13.
 D 1. Cor. 7. 2, To auoid fornication, let euery man
 haue his wife, & let euery woman haue her owne
 husband. 9, If they cannot abstain let them mary:
 for it is better to mary than to burne. 27, Art thou
 bound vnto a wife? Seeke not to be loosed: art thou
 loosed from a wife? Seek not a wife. Heb. 13. 4, Ma-
 riage is honorable among all, and the bed vndifi-
 led: but whoremongers, and adulterers, God will
 judge. Tit. 1. 6, A Bishop must be vnproueable, the
 husband of one wife, hauing faithful childdē which
 are not slādred of riot, neither are disobedient. 1. Cor.
 9. 5, Haue not we power to lead about a wife, bee-
 ing a sister, as well as the rest of the Apostles, & as
 the brethren of the Lorde, & Cephas? 1. Tim. 3. 2. 4,
 Ezech. 44. 21. 22. Leuit. 21. 9. 13. 14. 15.

139 Doth God in this commaundement, forbide nothing
 else, but adulterie, and such kind of uncleannesse?

Seeing that both our bodies & soules are the tem-
 ples of the holy Ghost, God wil haue vs to possesse the
 both purely, & holily: & therfore he doth wholly forbide,
 unclean deeds, gestures, speaches, thoughts, lusts, &
 & whatsoeuer doth allure a man vnto these things c.

A Ephes. 5. 3. 4, As in the 138. ans. in (B). 1. Cor.
 6. 18, Flee fornication: euery sinne that a man
 doth, is without the bodie: but, hee that commit-
 teth fornication, sinneth against his own body. 19,
 Know yee not, that your body is the temple of the
 holy ghost, which is in you, whom ye haue of god?
 And ye are not your owne, 20, For yee are bought
 for a price; therefore, glorifie God, in your bodie,
 and

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& in your spirit: for they are Gods. 2. Cor. 7.1, Seeing we haue these promises, let vs cleanse our selues from al filthines of the flesh, & spirit, & grow vp vnto ful holines, in the fear of god. Eph. 4.29, Let no corrupt communicatio proceed out of your mouthes; but that which is good, to the vse of edifieng, that it may minister grace vnto the hearers. Job. 31.8, I made a couenant with mine eies: why shoulde I think on a maid? Ro. 13.13. Mat. 12.36.37. Col. 4.6. and, 3.5 Tit. 2.2.6.1. Pet. 1.13.14. and, 4.7.

B Mat. 5.27, Ye haue heard that it was said vnto them of old time, thou shalt not commit adultery. 28. But, I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adultery with her &c. 1. Peter. 2. 11.2. Tim. 2.22. Pro. 6.25.

C 1. Cor. 15.33, Be not deceipted: euill speakings corrupt good maners. Ephes. 5.18, Bee not drunke with wine, wherein is excesse: but be fulfilled with the spirit. Gen. 39.10, Albeit she spake to Joseph, day by day, yet he harkned not vnto hir, to ly with her, or to bee in her company. 1. Pet. 3.3, As in the 13 2, and. in (8). Ezech. 16.49, Beholde, this was the iniquty of thy sister Sodome: pride, fulnesse of bread, & abundance of idlenesse was in her, & in her daughters. 50, Therefore I tooke them away, as pleased me. Proverb. 23.31, Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasauntly. 32, In the end thereof, it will bite like a serpent, and hurt like a cockatrise, 33, Thine eies shall looke vpon straunge weomen, and thine heart shall speake leude thinges. Proverb. 6.24, Keepe thee from the

Q iij

wicked

wicked woman, and from the flattery of the young
of a strange woman. 25, Desire not her beauty in
thine heart, neither let her take thee, with her eye
lids, 27, Can a man take fire in his bosome, and his
cloathes not be burnt? 28, Or can a man goe vpon
coales, and his seete not bee burnt? 29, So, hee
that goeth in, to his neighbours wife, shall not bee
innocent, whosoeuer toucheth her, Mat. 5. 28, As
in (a) next before, Ecclef. 9. 3, Meete not an har-
lotte, least thou fall into her snares, 4, Vse not
the companie of a woman, that is a tinger and
a dauncer, neither heare her, least thou bee cat-
ken by her craftiness. 5, Gaze not on a maide,
that thou fall not, by shat, that is precious in
her, 6, Turne awaie thine eies, from a bewtiful
woman, and looke not vpon others beautie;
for manie haue perished by the beautie of wemen
men: for thorough it loue is kindeled as a fire.
10, Manie woondring at the beautie of straunge
wemen, haue beene cast out; for her wortles
burne as fire. 11, Sitte not at all with another
mans wife, neither lie with her vpon the bedde,
nor banquet with her, least thine hearte incline
vnto her; and so thorough thy desire fall into de-
struction. Mathe. 6. 22, The Daughter of Her-
odias daunced, and pleased Herode, and them
that sat at the Table together, and the King saido
vnto the majde, aske of mee, what thou wylle
and I will give it thee. 23, And hee sware vnto
her, whatsoeuer thou shalt aske of mee, &c. 25,
Then shee asked him saying, I woulde that thou
shouldst giue me, euernow in a charger, the head
of

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of John Baptist. 27. And immediately, the King sent the hangman, and gaue him charge that his head should bee brought. So hee went and beheaded him in the pritol, 28, And gaue his heade to the maid. Genes. 9. 21. to 28. and 19. 30. to 37. and 6. 2. and 34. 2. 2. Sam. 11. 2. 3. 4. Proh. 31. 3. to 8. and 7. 4. to the end. 1. Pet. 4. 2. to 6. Esa. 3. 16. to 25. and 5. 17. 12. 22. Hab. 2. 15. Luk. 8. 14. Amos 6. 1. 3. to 8. Job. 21. 11. to 16. Eccles. 7. 4. to 9.

140 What doth god forbid in the eight commandement?

Not onely those theftes A, and robberies B, which the Magistrate doth punish: but also vnder the name of theft, he comprehendeth all euil shifces, and conuictances, whereby wee seeke to get other mens goods: and laboz, either by force, or vnder the colour of equity, to conuey them vnto our selues C. Of this sort are false weightes D, vniust elues, vnequal measures E, counterfaite merchandise, deceiuacable moncy, vsury, or anie other way or meanes, of dooing the same, which is of god forbidden F. Adde hereunto all couetousnesse G: and also the manifold lauishing out, and abuse of gods giftes H.

A 1. Corinth. 6. 9. 10. As in the 103. Ansf. in (A).

Exod. 21. 16. and 22. 1. to 6. Leuit. 19. 11. and 6. 2. 3.

4. 5. Pro 6. 30. 31. Hose. 4. 2. 3.

B 1. Cor. 5. 10. As in the 101. ansf. in (c). Nu. 5. 6. 7. 8.

C Luk. 3. 14. The souldiours likewise demaunded of him, saying, and what shal wee doe? And hee saide vnto them, doe violence to no man, neither accuse any falsly, and bee content with your wages. 1. The. 4. 6. No man oppresse, or defraud his brother, in any matter. For the Lorde is an auenger

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of al such things, as wee also haue told you before time, and testifid. 1. Cor. 6.8; Levit. 19.13.33, and 25.14. to 18. Jer. 9.3. to 6. Psa. 62.10. Mic. 2.12. Exo. 32.21. to 28. Zac. 7.10. Mal. 3.5. De. 24.6. 10. to 18. De Pro. 11.1. False ballances, are an abomination vnto the Lord: but a perfect weight pleaseth him, Pro. 16.11. Mich. 6.10. 11.12.

E. Dom. 25.13, Thou shalt not haue in thy bag, two maner of weights, a great, and a smal. 14. Neither shalte thou haue in thy house, diuerse measures, a great & a smal: 15, But thou shalt haue a right & a iust weight: a perfect & a iust measure shalt thou haue, that thy daies may be lengthned, in the land, which the Lorde thy God giueth thee. 16, For all that doe such things, and al that do vnrigheteously, are an abomination vnto the Lord, Pro. 20.10.23. Exo. 45.9.10.11.12. Levit. 19.35.56.

F. Lbvi. 25.35, Thou shalt relieue thy brother. 36, Thou shalt take no vsury of him, nor vantage: but thou shalt fear thy God, that thy brother may liue with thee. 37, Thou shalt not giue him thy money to vsury, nor lende him thy vitals for encrease. Jer. 15.10, I haue neither lent on vsury, nor me haue lent vnto me on vsury: yet euery one doth curse me. Luk. 6.35, Loue ye your enemies, and do good, & lend, looking for nothing againe, & your reward shal be great, and ye shal be the children of the most high: for he is kind, vnto the vnkind, and to the euill. Exo. 22.25. Psa. 15.5. Deu. 23.19.20. Pro. 28.8. Ezecl. 18.8, and 21.12. Nehen. 5.1. to 14.

G. 1. Cor. 6.9.10, As in the 103. ans. in (A). Ephes. 5.3, As in the 138. ans. in (B). Vers. 5, For this ye know, that

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that no whoremonger, nether unclean person, nor covetous person, which is an idolater, hath any inheritance in the kingdome of Christ, and of God. *I. Tim. 6.6.* to *11. Col. 3.5. Hebr. 13.5. Luk. 12.15.* to *35. Exo 15.23.24.* and *16.1.* to *16. and 17. 2.* to *8. & 18.21. Esa. 3.14.15.* and *5.8. and 56.11. & 32.6. Hab. 2.5.* to *13. Jer. 6.13.* and *8.10. & 5.31. Pro. 11.24.35. and 28.20.* and *30.8.9. and 27.27. Eccle. 4.8. and 5.9.12.13. Amo. 8.4.* to *9. Act. 8.18.* to *25. Pb. 4.11.10. 13.1. Cor. 10.10. Num. 11.1.4.5.6.10.* to *24. & Verse 33.34. & 13.28.* to the end. *& 14.1.10.39. & 20.3.38. 32. & 21.5.6. & 32.8.* to *16. Psal. 106.14.15. H. Prou. 6.12.* The vnchriftry man, and the wicked man, walketh with a froward hart. *Prom. 18.9.* He that is slothful in his work, is even the brother of him, that is a great walter. *Job. 6.12.* When they were satisfied, he said to his Disciples, gather vpp the broken vreare, which remaineth, that nothing be lost. *Rom. 13.13.* Walke honestly, as in the day, not in gluttony, and drunkennes, neither in chamberring, and wantonnes, nor in stricfe, and enuying. *Esa. 3.16.* to *25. Am. 6.1.3.* to *8. Lm. 15.11.* to *25. De. 21.20.1. Tim. 5.8. Pr. 23.20.* to the end. *& 5.16. & 33.1.* to the end. *2. Pet. 3.3. Exec. 16.49.50. Ephes. 5.18. 341. What doth God, here command?*

That to the vittermost of my ability, I should further, and encrease the goods, and profits of my neighbour *A:* that I should so deale with him, as I my selfe would desire to be dealt withal *B:* that I should labour diligently, and faithfully *C:* that I may bee able also, to relieue the need, and miserie of others *D.* *A:* *Exod. 21.33.* When a man shall open a well, or
when

when he shal dig a pit, and cover it not; and an ox, or an ass fal therein; 34. The owner of the pit, shal make it good, and giue money to the owner thereof, &c. *Exod. 21. 35. 36.* and *22. 6. to 16.*

B *Mai. 7. 12.* As in the 7. ans. in (A).

C *Eph. 4. 28;* Let him that stole, steal no more: but let him rather labour, and work with his hands, the thing which is good, that he may haue to giue, vnto him, that needeth. *1. Thess. 3. 10.* When wee were with you, this we warned you of, that if there were any, which would not work, that he shold not eat.

Gen. 3. 19. In the sweat of thy face, shalt thou eate bread, til thou returne to the earth: *Mat. 25. 14. to 31.* *Pr. 12. 11.* and *28. 19.* and *14. 23.* and *20. 4.* and *21. 5.* and *27.* and *20. 4. 5.* and *6. 6.* to *12.* *Exod. 20. 9.* and *23. 12.* & *35. 30.* to the end. *Ecc. 1. 13. &c. 3. 10.* *Act. 18. 3.* & *20. 33. 5. 4. 1.* *Cor. 4. 12. 1.* *Thes. 2. 9.* *Gen. 30. 30.* *&c. 5. 1. 38. to 43.* and *47. 3. 4.* *Mar. 6. 3.* *Deut. 8. 3. 4. 26.* *Psal. 127. 1. 2.* and *104. 23.* *1. 21. 2. 1. 3. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 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1402. 1403. 1404. 1405. 1406. 1407. 1408.*

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B 22.9.16. Eze.5.8.6.7.8. Ezech.18.5.7.9. &c. 16.49.
 50. D. 4.24. Mat.10.42. & 6.1. to 5. & 25. 15. 31. to 19.
 end. Gal.2.10. Job.31.16. to 23. & Ver. 32. Exo.23.10.
 11. Leuit.25.3. to 8. and 9.9.10. & 23.22. Luk.14.
 12. 13. 14. & 21.1. to 5. & 16.9. Mar.13.41. to the
 end. Act.10.4.5.6. & 11.29.30. 1. Tim.6.17.18.19.
 142 What doth the ninth commandement require?

That I speake not false witnessse, against any man
 A, that I doe not falsly wryest any mans wordes B, that
 I backbite, or reproch no man C, that I condēning
 no man rashly, his cause not beeing heard D; but that
 with all care, walesse I will prouoke the most heat
 upwrath of god, against my selfe. I doe flee all kind
 of lies, and subtleties E, as the very proper workes
 of the Diuel himselfe F; that in iudgements, & other
 busynesses, I doe follow the truthe, and freely, & constan-
 tly speak, as this matter, indeed, is G; moreover
 that as much as I can, I doe defend, and encrease the
 good name, and estimation of others H.

A Pro.19.9; A false witnessse shal not be vnpunis-
 hed, and he that speakest lies, shall perish. Pro.19.4
 5. & 21.28. & 6.1.6. to 20. & 24.28. & 25.18. Dated
 19.16, to the end. Exod.23.1. Psal.52.2. to 6.

B Psal.15.1, Who shal rest in thy holy mountaine
 3. He shal standreth not with his tongue, nor doth
 chille to his neighbour, nor receiueth a false report
 against his neighbour.

C Rom.1.28, As they regarded not to know God,
 even so God deliuered them vp, vnto a reprobate
 mind, to do those things, &c. 29, Beeing full of un-
 righteousnes, fornicatiō, wickednes, couetousnes,
 malitiousnesse, full of envy, of mursher, of debates
 of

of deceit, taking all thinges in the euill part, whis-
perers, 30, Backbiters, haters of God, doers of e-
uill, proud, boasters, inuenters of euil things, diso-
bedient to parents, without vnderstanding, coue-
nant breakers, without naturall affection, such as
can never bee appeased, mercilesse, *Lxxit.* 19.16.
Dent. 22.13. to 20. *P/Al.* 140.11. *Pro.* 10.18. & 17.4.
D *Luke.* 6.37, Judge not, and yee shall not bee
judged: condemne not, and yee shall not be con-
demned. *Math.* 7.1. to 6. *Rom.* 2.1.2.3. and 14.
1Tim. 4.11.12. *Coloff.* 2.16.1. *Cor.* 4.5. and 13.7. *Pro.*
16.12.1. *Pet.* 4.8.

E *Pro.* 12.22, The lying lippes are an abomina-
tion to the Lorde: but they that deale truly, are
his delite. *Ephes.* 4.25, Cast off lying, and speake eu-
ery man truth vnto his neighbour: for we are mem-
bers one of another. *Pro.* 13.5.1. *Cor.* 13.6. *Col.* 3.9.
Apoc. 21.27. *Thi.* 1.19.13. *Act.* 5.3.5.9.10.

F *John.* 8.44, The Diuell hath bee ne a murderer
from the beginning, and abode not in the truth,
because there is no truth in him: when hee spea-
keth a lie, then speaketh hee of his owne: for hee
is a lier, and the father thereof. *Gen.* 3.1.2.3.4.5,
As in the 13. *Aunc/lin* (b).

G *Ephes.* 4.25, As in (b) next before. *Torony.* 9.3,
They bende their coungs like their bowes, for lies,
but they haue no courage for the truth vpon earth:
for they proceede from euill to worse, and they
haue not knownen mee saith the Lord.4, Let euery
one take heede of his neighbour, and trust you not
in any brother: for euerie brother will vse deceit,
and every friende will deale deceitfully: 5, And
euery

every one will deceiue his friende, and will not speak the truth: for they haue taught their young, to speake lies, and take great paines, to doe wickedly.

H 1. Pet. 4.8, Aboue all thinges, haue seruent loue among you: for loue couereth the multitude of sinnes. Pro. 10.12.

143 What doth the tenth commandement forbid?

The very least desire, cogitation, or motion of our hearts, that may be agaist any commandement of God A: and requireth that wee shoulde continually and from the heart, detest all sinne, and contrariwise delight in all righteousness B.

A Rom. 7.7, I knewe not sinne, but by the Law: for I had not known lust, except the Law had said, thou shalt not lust. Gen. 8.21, The imagination of mans heart, is euil, euen from his youth.

B Rom. 7.22, I delight in the Lawe of God, concerning the inner man. Psal. 112.1, Blessed is the man, that feareth the Lorde, and delighteth greatly in his commandements. Read the testimonies of the 6. Anns. in (A. B. and C.) 1. Chron. 29.10 to 20. Deut. 28.46.47. Rom. 12.8.2. Cor. 9.7.

144 Are the regenerate, able, perfectly, to keepe these commandements?

No. For euен the holiest, every one of them, so long as they liue here, haue in them, but onely smal beginnings of this obedience A: so yet notwithstanding, as that they do earnestly and unfeinedly, begin to liue not only according to some of Gods commandements, but euen according vnto them all B.

A Read the testimonies of the 9. ans. in (A), Rom. 7.

7. to the end. *obliged and bound by his word*
B. *Ro. 7. 22. As in the 143. Ans. in (B). Tit. 2. 11. The grace of God, that bringeth salvation unto all men, hath appeared, 12, and teacheth vs that we should deny vngodlines, & worldly lusts, & that we shuld live soberly, righteously, & godlily, this present world.* Read y testimonies of y 47. & 68. *Ans. in (A).*

145 *If none be able, in this life, to keepe the law, why nul Godd have it, so exactely, and severely preached?*

First, that al the tyme of our life, we should more & more see, the great pronenesse of our nature, vnto sin, & that so we might the more greedily, desire rennissē of sins, and righteousness in Christ s: Then, that we be doing of this alwaies, and continually meditating of that, and earnestly beg at the fachers handes, the grace of the holy ghost, whereby daily more & more, wee may be renewed, according to the image of god, vntil at the length, when as we shall be departed out of this life, we may with ioy obteine the perfection, in the law, set before vs c.

A. *Ps. 32. 5. I acknowledge my sin vnto thee, neither hid I my iniquity: for I thought, I wil confesse against my selfe, my wickednesse vnto the Lord, & thou forgauest the punishment of my sin.* *1. Job. 1. 9. Pro. 28. 13. Num. 5. 6. 7. 8. Leuit. 16. 21. 22. 1. King. 8. 46. 47. 49. 50. Mat. 2. 6. Luk. 18. 9. to 15.*

B. *Rom. 7. 22. 23. 24. 25. As in the 14. Ans. in (B).*

C. *Phil. 2. 12. Not as though I were already perfect: but I followe, if that I may comprehend that, for whose sake also, I am comprehended of christ Jesus.* *13. Brethren I count not my selfe, that I haue attained to it, but one thing I doe; I forget that which*

which is behinde, and indeuour my selfe to that,
which is before, 14. And follow hard toward the
marcke : for the price of the hie calling of God in
Christ Iesus. 1, Cor. 9. 24, &c.

Of Praier.

146 Why is praier necessary for Christians?

Because it is the chiese part of that
thankefulnesse which god requireth of vs A: and also
because God bestoweth his grace and holy Spritte;
vpon them onely, who doe with true lighes, continuall
desire these things of him, & do giue him thanks
for the same beeing obtained B.

A Psal. 50. 14. 15. As in the 111. auns. in (c).

B Matth. 7. 7, Aske, and it shall bee giuen you:
seeke, and yee shall finde : knock; and it shall bee
opened vnto you. 8, For whosoeuer asketh, receiuesth:
and he that seeketh, findeth: and to him that
knocketh, it shal be opened. Psal. 50. 15. As in the
111. auns. in (c) Lmk. 11. 9. to 14. Mat. 13. 12. Rom.
12. 12. 1. Thes. 5. 17.

**147 What things are required unto that praier, which
pleaseth God, and is heard of him?**

That of the onely true god , who in his worde,
hath reuelled himselfe A, we do with a true affection
of the heart , aske all those thinges , which he hath
commaunded to be asked of him B: that of an in-
ward feeling of our owne neede and misery C, we do
humbly thowdowne our selues, in the sight of gods
maiestie D: trusting vnto this sure foundation E, that
although we be vnworthye, yet notwithstanding, for
Chrisses sake , god will assuredly heare vs F: accor-
ding as in his word he hath promised vs G.

A

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- A. Read the testimonies of the 1.11. Ans. in (c). *Job.*
4.12. *Psal.* 81.8.9.10. *Iam.* 1.5.
- B. *Rom.* 8.26, The spirit helpeth our infirmities; for
wee know not what to pray, as wee ought: but the
spirit it selfe maketh request for vs, with sighes,
which cannot be expressed. 1. *Job.* 5.14, This is the
assurance that we haue in him, that if we aske anie
thing, according to his will, hee heareth vs. *Psal.*
145.18.
- C. *Job.* 4.21.22.23.24, As in the 94. ans. in (d).
Psal. 1.45.18, The Lord is neere vnto all that call
vpon him, yea to all that call vpon him in truth. 2.
Chron. 20.12.
- D. 2. *Chr.* 20.12, O our God, wilt thou not iudge
them? For there is no strength in vs, to stand before
this great multitude that commeth against vs, nei-
ther doe we know what to doe: but our eyes are to-
wards thee. *Psf.* 2.11, Serue the lord in fear, & rejoice
in trembling. *Psf.* 119.120, My flesh trembleth for
feare of thee, and I am afraide of thy iudgements,
Esa. 66.2, To him will I looke, euen to him, that is
poore, and of a contrite spirit, and trembleth at my
wordes. *Pro.* 34.17.18. and 51.17. *Iona.* 3.4. to the
end. *Psf.* 28.14. *Dan.* 10.11.12.2. *Chron.* 32.26. and
33.12.13. and 34.27.28.
- E. *Ro.* 10.14, How shal they cal on him, in whom
they haue not beleevued? *Rom.* 8.15.16, As in the 1.
Ans. in (1). *Iam.* 1.6, Aske in faith, and wauer not: for
hee that wauereth, is like a waue of the Sea, tost of
the wind, & carried away: 7, Neither let that man
thinke, that he shall receiue any thing of the Lord.
Mar. 11.24. 1. *Job.* 5.14.15. *Mat.* 15.22.26.29.

F *Job.*

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For Job.16.23, Verily, verily, I say vnto you, what soeuer yee shall aske of the father, in my name; hee will giue it you, Dan.9.17.18. Col.3.17. Job.14.13. 14. & 15.16.

G Mar.7.7.8, As in the 146. Auns. in (B). Ps.50. 14.15. As in the 111. Auns. in (C). 1. Job.5.14, As in (B) next before. Psal.143.1.

I48 What are the things which hee hath commaunded vs to aske of him?

All thinges necessary both for our soules & bodies
A: all which, our Lorde Jesus christ hath contained in that praier which hee himselfe hath caught vs: Mat.6.9.10.10.13.

A Iam.1.17, As in the 111. Ans. in (H). Mat.6.33.
I49 Which is that praier?

D Our Father, which art in heauen: hallowed bee thy name. Thy kingdome come. Thy will bee doone in earth, as it is in heauen. Giue vs this day our dai- ly bread. And forgiue vs our trespasses, as we forgiue them, that trespass against vs. And lead vs not into temptation, but deliver vs, from euill. For thine is the kingdome, the power, and the glory, for euer, and euer, Amen.

I50 Why hath Christ commaunded vs, to call God, our Father?

That euē in the very entrance of praier, he might stir vp in vs such reuerence, & trust in God, as is meet for his chyldyn, which ought to be the foundation of our praier: to wit, that god is for christs sake, become our Father, & doth much-leſſe deny vs those things, which with a true faith, we aske of him; than our par- ents doe deny vnto vs, earthlie good things A.

R

A Mat.

A Mat. 7.9, What man is there amongst you, which if his Sonne aske him bread, would giue him a stone? 10. Or if hee aske fishe, will hee giue him a Serpent? 11. If yee then which are euill, can giue to your children, good gifteſ, howe much more shall your Father which is in heauen, giue good thinges to them that aske him? Luk. 11.11,12.13.
251 Why is it added, Which art in heauen?

That wee shoulde not thinke any thing basely, or earthly of the heauely Maiestie of god A. And also that from his Almighty power, wee shoulde looke for all things necessary, either for the soule, or body B.

A Read the testimonies of the 31. Auns. in (A).

B Rom. 10.12, He that is Lord ouer al, is rich vnto al, that cal vpon him.

252 Which is the first petition?

Hallowed be thy name. Wherein, first of all, wee pray that we may rightly know god A, and also reuerence, declare, and honour, his almighty power, wisdom, goodnes, justice, mercie, and truthe, shining in all his workes B: next, that wee may at all times, so frame our whole life, our thoughts, words and deeds, that his most holy name, be not through vs, euill spoken of, but rather honored, and praised C.

A Job.17.3, As in the 111. auns. in (D). Jer.9.23, Let not the wise man glorie in his wisedome, nor the strong man glorie in his strength, neither the rich man glorie in his riches: 24, But let him that glorieth, glorie in this, that, he understandeth and knoweth me, for I am the lord which shew mercy, judgement, and righteousness, in the earth: for in these things I delight, saith the Lord. Mat. 16.13.

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14.15.16.17, As in the 129. auns, in (c). *Ier. 31.33.*

34. *Iam. 1.5. Psal. 119.105.1. Tim. 2.4.*

B Exod. 34.6.7, As in the 15. Ans, in (A, & B). *Psal.*
145.8, The Lord is gracious and mercifull, slow to
anger, and of great mercy. 9, The Lord is good to
all, and his mercy is ouer all his workes. 10, All thy
workes praise thee O God, and thy Saints blesse
thee. 11, They shew the glory of thy kingdome, &
speake of thy power, 12, To cause his power to be
known, to the sons of men, & the glorious renown
of his kingdome. 17, The lord is righteous in al his
waies, and holy in all his workes. *Luk. 1.46. to 56.*
& *Ver. 67. to 80. Psal. 119.137. &, 143.1, 2. 5. 10. 11.*
12. Ier. 31.3. & 32.18. 19. 40. 41. and 33.11. 20. 21.
Mat. 19.17. Rom. 3.3. 4. & 11. 22. 23. 2. Tim. 2.9.

C *Psal. 115. 1, Not vnto vs O Lorde, not vnto*
vs, but vnto thy name, giue the glorie, for thy
louing mercy, and for thy trueths sake. *Psal. 71. 8,*
Let my mouth be filled, with thy praise, and with
thy glory, euery day. Read the testimonies of the
102. ans, in (c). *Esa. 52.5. Ezech. 36.20. Rom. 2.24.*
153 Which is the second petition?

Thy kingdome come. Which desircth, that God
by his woord and spirit, would so gouerne vs, that
more and more, we may submit our selues vnto him
A, that hee would keepe, and increase his Church n:
that he would destroy the works of the Dineel, and al
power which lifteþ vp it selfe, against his Maiestly, &
make vsde al counsels, which are taken against his
woord c: vntill at length, hee doe fully, and perfectly
raigne d, when as he shal be al in ale.

A *Psal. 119.5, O that my waies were directed, to*
R ij keepe

A keep thy statutes. *Psa. 143.10.* Teach me to do thy wil, for thou art my God: let thy good spirit leade mee vnto the lande of righteousnes. *Matt. 6.33.* Seek ye first the kingdome of God, and his righteousnes, & al these things shal be ministred to you.

B *Psa. 51.18.* Be fauorable vnto *Sion*, for thy good pleasure: build the wals of *Ierusalem*. *19.* Thē shalt thou accept the sacrifices of righteousnes, &c. read the testimonies of the *35. ans. in (G).* *Psal. 122.6.7.8.*

C *Ro. 16.20.* The God of peace, shall tread satan vnder your feet, shortly. *1. Job. 3.8.* He that committeth sin, is of the diuel: for the diuell sinneth frō the beginning: for this purpose, appeared the sonne of God, that he might loose the works of the diuel.

D *Rom. 8.22.* Euery creature groaneth, with vs also, and traueleth in paine together, vnto this present. *23.* And not onely the creature, but wee also which haue the first fruits of the spirit, euen we do sigh in our selues, waiting for the adoption, euen the redemption of our body: *Apoc. 22.17.* And the Spirit, and the Bride, say, come; & let him that heareth, say, come: and let him that is a thirft, come: & let whosoeuer wil, take of the water of life, freely. *20.* He which testifieth these things saith, surely, I come quickly: *Amen:* Euen so come Lord Iesus.

E *1. Cor. 15.28.* When al things shall be subdued vnto him, then shal the sonne also himselfe, be subiect vnto him, that did subdue al things vnder him, that God may be al in al.

154. Which is the third petition?

Thy wil be don in earth, as it is in heauen: wherefore, we are taught to pray, that we, and al men, renouncing

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cing our owne willes A, may readily, and without murmuring, obey the will of god, which onely is holyp: and so every one of vs, may faithfully, and cheerfully, execute the function committed vnto vs C, euen as the Angels in heauen doe D.

A *Mt. 16. 24.* If any man wil folow me, let him forsake himselfe, and take vp his Crosse, and follow me. *Ttr. 2. 11. 12.* As in the 144. ans. in (B).

B *Luk. 22. 43.* Father, if thou wilt, take away this cup from mee: neuerthelesse, not my wil, but thine be done. *I. Pet. 4. 2.* We shoulde liue (as much time, as remaineth in the fleshe) not after the lustes of men, but after the wil of God. *I. Job. 2. 17.*

C *I. Cor. 7. 24.* Let euery man, wherein he was called, therein abide with God, &c.

D *Psal. 103. 20.* Praise the Lord, yee his Angels, that excell in strength, that doe his commaundement, in obeying the voice of his word, *21.* Praise the Lord, all yee his hosts, &c.

155 Which is the fourth petition?

Giue vs this day, our dayly bread. Wherin, we desire of god, that he would giue vnto vs, all thinges necessary, for this present life A, that so wee may acknowledge him, to be the only fountaine, from whence all good thinges do flowe B, and that al our care, and trauel, yea, and euen his owne gifts, are hurtfull to vs, unlesse he doe blesse them C: and that therefore, he would grant that our trust being turned away, from al creatures, may be placed in him alone D.

A *Psa. 145. 15.* The eies of al wait vpon thee, and thou giuest them their meat in due season. *16.* Thou openest thy hand, and fillest al things liuing, of thy

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good

good pleasure. *Psl. 104. 27. 28. Mar. 6. 24.* to the end.
B. *Act. 17. 27. 28.* As in the 31. Ans. in (A). *Act. 14. 17.*
As in the 31. Ans. in (C) Lam. 1. 17, As in the 114.
Ans. in (H).

C. *Psa. 127. 1.* Except the Lord builde the house,
they labour in vaine, that build it: except the Lord
keepe the City, the keeper watcheth in vaine. 2,
It is in vaine for you, to rise earely, and to ly downe
late, and eate the breade of sorrowe: but hee will
surely giue rest, &c. *Destr. 8. 3. 1. Corinth. 15. 58. 2.*
Cor. 9. 6. 8. 10.

D. *Psal. 7. 1*, O Lorde my God, in thee I put my
trust: saue me from al that persecute mee, and deli-
uer me. Read the testimonies, of the 32. Ans. in (C).
Psal. 55. 23.

156 Which is the fift petition?

Forgiue vs our trespasses, as wee forgiue them
that trespass against vs. In this petition, wee doe
intreate the Lord, that for Christes sake, hee woulde
not impute vnto vs most miserable sinners, any of our
sins, neicher that crookednes, which as yet remaineth
in vs: even as we also, do feele in our hartes, this i-
momy of his grace; that we are firmly purposed euē
from our harts, to forgiue al, that haue offended vs.

A. Read the testimonies of the 60. ans. in (A and B.)
Psal. 51. 1. Haue mercy vpon mee, O God, accord-
ing to thy louing kindenesse: according to the
multitude of thy compassions, put away mine ini-
quities. 2, Wash mee thoroughly from mine ini-
quite, and cleanse me from my sinne. 7, Purge me
with hysop, and I shall bee cleane; wash mee, and I
shall bee whiter than snowe. 9, Hide thy face from
me

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my sinnes, and put away al my iniquities. *Psa. 143.*

2.1. *Job. 2.1.2.*

B *Mat. 6.14.15.* As in the 96.ans. in (A).

157 Which is the sixt petition?

Lead vs not into temptation, but deliuer vs, frō euil.
Wherin, we pray, that sozasmuch as, by nature, wee
are so weak, and feeble, that we are not able, one mi-
nute of an hour, to stand stedfastly A, and our most
deadly enemies, Sathan B, the worlde C, and our
owne flesh D, do continually assault vs: he would hold
vs vp, and by the power of his Spirit strengthen vs,
that in this spiritual battle, wee fal not E, but, that so
long wee may manfully resist them, till at the length
we doe obtaine the whole victory E.

A *Job. 15.1.2.3.4.5.6.* As in the 88.ans. in (E). *Psa.*
103.14. He knoweth whereof we be made, he re-
membreth that we are but dust.

B *1. Pet. 5.8.* Bee sober, and watch: for your ad-
uersarie, the diuel, as a roaring lion, walketh about,
seeking whom he way deuoure. *Ephes. 6.12.*

C *Job. 15.19.* If ye were of the world, the worlde
would loue his own, but because ye are not of the
worlde, but I haue chosen you out of the worlde,
therefore the world hateth you.

D *Rom. 7.23.* As in the 14.Ans. in (B). *Gal. 5.17.*
As in the 36.Ans. in (E).

E *Mat. 26.41.* Watch & pray, that yee enter not
into temptation: the spirit indeed is ready, but the
flesh is weake. *Mar. 13.33.*

F *1. Cor. 10.13.* There hath no temptation taken
you, but such as appertaineth to man: and God is
faithfull, which will not suffer you to be tempted.

R iiii aboue

above that, you be able, but wil eu en give the issue
with the tentation, that ye may be able to beare it.
1. *Theff.* 5. 23, The very God of peace sanctifie you
throughout, & I pray God, that your whole spirit,
and soule, and body may bee kept blamless, vnto
the comming of our Lord Iesus Christ. See the 35.
answ. in (G). 1. *Theff.* 3. 1 3. 2. *Pet.* 2. 9.

158 *How doest thou end thy Praier?*

For thine is the kingdome, the power, and the
glory, for ever, and euer, Amen. Which declareth
that the cause, why we aske these thinges of God, is
this, that he being both our king, and also almighty,
is both willing, & also able, to bestowe al these things
vpon vs A: and that the end, for which wee aske the
same of him, is, that thereby al glory might be giuen,
not vnto vs, but vnto his holy name B.

A 2. *Pet.* 2. 9, The Lorde knoweth to deliuer the
godly, out of tentation, and to reserue the vniust
vnto the day of iudgement, to be punished. See
the 30. ans. in (F.G.)

B *Ioh.* 14. 13, Whatsoeuer yee aske in my name,
that will I doe, that the Father may bee glorified in
the Sonne. *Psal.* 115. 1, as in the 152. ans. in (C). *Jer.*
33. 8, 9. *Rom.* 11. 36.

159 *What meaneth this word, Amen?*

That the matter is certaine, & sure: for my prayer
is much more surely heard of god than I doe in my
heart feele, þ I haue fr̄ my heart, desired the same A.

A 2. *Cor.* 1. 20, Al the promises of god, in him, are
yea, & are in him, Amen, vnto the glory of God
through vs. 2. *Tim.* 2. 13, If we beleeue not, yet abi-
dethe he faithful: he cannot deny himselfe,

WE hartily thank thee, O most merciful fa-
ther, for þ thou hast bestowed the inestima-
ble treasure, of thy holy, & heavenly word,
þyō vs, most vile & sinful wretches. And seing it is not
in him that planteth, nor in him that watereth, but in
thy merciful hand, to mortify our sinful lusts, & to creat
new harts in vs: we beseech thee, so to order, & direct
vs, that we shoue not like the green figtree, florishing
without fruit, nor be of the number of those hypocrites,
which w̄ tong cā say, lord, lord, in thy name prophesy,
cast out devils, & do many great works, & yet are con-
dēned for wicked, because their harts are not aright:
nor like to them, which are swēpt & garnished, but yet
empty, whereunto the vnclean spirit returns w̄ swē
worse thā himself, & so our end be worse than our be-
ginnings: but gouerne vs with thy spirit, that in heart
we may loue, and seek thee, and in body, & soul, obey &
serue thee, in rightheousnesse and true holines, all the
daies of our liues, through Jesus Christ, our Lord.

As we pray for our selues, so we beseech thee, to look
with fauor, byon the whole church, increase the num-
ber of thy children, grant thy gospel a free passage, com-
fort the cōfōrables, raise vp them that are fain, & streng-
then them that stand, that they fal not: haue mercy vp
on this realm: long continuue thy blessings, of peace &
quietnes towards vs: & remoue far from vs, al letes,
and hinderances, of the same. Gouern the harts, & the
swōrdes of al Magistrates, that they may not lift vp
themselues, in vain glorie, to please themselues: but
that they may apply the autoritie which thou hast gi-
uen them, to the aduaancement of thy glorie, for the
comfort

comfort of thy children, and the terror of thine enemies. And seeing the continuance of our peace, in these daies, next vnder thee, lieth in the preseruation of our most gratiouse Queene; blesse vs with her, and blesse her with all giftes, fit for so high a calling: and whosoever shall attempt, devise, or conspire ought, against her maiesties person, crowne, dignity, & roiall estate: we beseech thee, in mercy to couert them spedily, or in iudgement to confound them: that we may vnder her, lead a quiet and a peaceable life, in al godlines, and honestie. Counsell the counseleris: order the Nobles: direct the Magistrates: instruct the ministrarie: guide and gouern the whole body of this commo wealth: that we may ioine together, in humblenes of hart, & unitie of minde, to seek the glorie of thy name, the encrease of thy kingdome, the establishing of thy truch, the rooting vp of sin, the maintainace of vertu, & the long continuace, of the prosperous estate of this common wealth. Haue mercie vpon them that be in affliction, in body or in mind, especially such as suffer for the testimonie of a good conscience, asswage their sorowes, and mittigate their miseries spedily, if it be thy wil: or else arm them with patience, to abide such trial, as thou shalt lay vpon them. Chaunt these things for thy Sonnes sake, Iesus Christ our Sauour. In whose name, we pray for the same, & al other graces, which thou knowest to be needesful either for vs, or for thy whole Church, in that same praier, which he himselfe hath caught vs in his holy word, saying:

*O Our Father, &c.
FINIS.*

A CONFESION OF THE CHRISTIAN FAITH.



Believe, & confess, my Lorde God,
eternal, infinit, unmeasurable, incom-
prehensible, and inuisible, one in sub-
stance, & thre in person, the Father,
the Sonne, and the holy Ghost: who,
by his almighty power, & wisedome,
hath not onely, of nothing, created heauen, & earth, and earth,
& al thinges therein conteined, & man, after his owne
Image, that he might in him be glorified: but also, by
his fatherly prouidence, gouerneth, maintaineth,
and preserueth the same, according to the purpose, of
his own wil.

I beleue also, and confess, Jesus Christ, the
only Sauior, & Messias: who being equall with God,
made himselfe of no reputation, but tooke vpon him,
the shape of a seruant, and became man, in al things
like unto vs, except sin, to assure vs, of mercy, and for-
giuenes. For when as, through our father Adams
transgression we were become children of perdition:
there was no means to bring vs, from the yoke of sin,
& damnation, but onely Jesus Christ our Lord, who
giuing vs that, by grace, which was his by nature,
made vs, through faith, the children of God: who,
when the fulnesse of time was come, was conceiuued
by the power of the holy Ghost, borne of the virgine
Marie according to the flesh, & preached in earth, the
Gospel of saluation, til at the length, by the tyranny
of the priests, he was guiltlesly condemned, vnder
Pontius Pilate, then president of Iewrie, and most borne of
slan-

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I beleue
in God, the
Father, al-
mighty,
maker of
heauen,
and earth,
And in Je-
sus Christ,
his onelie
Sonne, our
Lord.

Which wa
conceived
by the holy
Ghost,

the Virgin MARY. Suffered vnder PONTIUS PILATE, was crucifi- ed, dead and buried, he descended into hell.

The third day he arose againe from the dead.

He ascended into heauen, and sitteth at the right hand of God, the Father almighty.

Slanderously hanged, on the Crosse, betweene two theeuers, as a notorious trespasser: where taking vp on him, the punishment of our sinnes, he deliuered vs, from the curse of the law. And soasmuch as, he being onely God, could not feele death, neither beeing only man, could ouercome death: he toined both together, and suffered his humanity to bee punished with most cruell death: feeling in himselfe the anger, and seuere iudgement of God, euен as if he had beene in extreme tormentes of hel: and therfore, cried with a loud voice, My God, my God, why hast thou forsaken mee? Thus, of his free mercy, without compulsion, he offered vp himselfe, as the only sacrifice, to purge the sinnes of all the worlde: so that all other sacrifices, for sinne, are blasphemous, and doe derogate from the sufficiency heereof: the which death although it did sufficiently reconcile vs vnto God: yet the Scriptures doe commonly attribute our regeneration, to his resurrection. For as by rising againe from the grane, the third day, hee conquered death: euен so, the victory of our faith, standeth in his resurrection: and therfore without the one, we cannot feel the benefit of the other. For as by his death, sinne was taken away, so our righeteousnesse was restored, by his resurrection. And because he would accomplish al thinges, & take possession for vs, in his kingdome: hee ascended into heauen, to enlarge that same kingdome, by the abundant power of his spirit. By whō, we are most assurcd, of his continual intercessiō, towards god the father, for vs. And although he be in heauen, as touching his corporall presence, wher y^e father hath now set him, at his right hande

hande: committing vnto him the administration of al things, as well in heauen aboue , as in the earth beneath: yet is hee present with vs, his members , euen to the end of the world,in preseruing, and gouerning vs, with his effectual power, and grace: who when all things are fulfilled , which God hath spoken , by the mouth of al his Prophets, since the world began, wil come in the same visible forme , in which hee ascended, with an unspeakable maiesty , power , and company: to separate the lambes from the goats, the elect from the reprobate, so that none, whether he be aliue then, or dead before, shal escape his iudgement.

Moreover, I beleue, and confess, the holy Ghost, I beleue to bee God , equall with the father , and the sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs , into all truth : persuading most assuredlie in our consciences , that wee bee the childe[n] of God, brethren to Jesus Christ , and fellow heires with him, of life euerlasting . Yet notwithstanding , it is not sufficient to beleue , that God is omnipotenc and mercifull , that Christ hath made satisfaction, or that the holy Ghost hath this power, and effect: except we doe apply the same benefites vnto our selues, which are Gods elect .

I beleue therefore, & confess, one holy Church, which as members of Jesus Christ , the onlie head thereof; consent in faith , hope, and charity, vsing the gifte[s] of God , whether they bee temporall , or spirituall, to the profit, and furtherance of the same: which Church is not seene to mans eies , but only knowne to God: who of the lost sonnes of Adam , hath ordene[n] some, as vessels of wrath, to damnation: and hath chosen

The holy catholike Church, the communion of Saintes.

A confession

258 chosen otheris, as vessels of his mercy, to be saued: the
which, in due time hee calleth to integrity of life, and
godly conuersation, to make them a gloriouſ church
in himselfe. But that Church which is visible, and
seen to the eie, hath ſoure tokenes and markes, where-
by it may bee knownen. First, the woord of God,
conteined in the old, and new testament: which, as it
is aboue the authoritie of the ſame Church, and only
ſufficient to instruct vs, in all things concerning ſalua-
tion: ſo is it left for all degrees of men, to read, & un-
derſtand: ſo without this word, neither Church, cou-
ſell, or Decree, can establish any point, touching ſal-
uation. The ſecond is, the holy Sacraments, to wit,
of Baptisme, and the Lordes Supper: which Sa-
craments Christ hath left vnto vs, as holy ſignes,
and ſeales, of Gods promiſes: Foꝝ, as by Baptisme,
once received, is ſignified, that wee, (as well infantes
as others, of age and diſcretion) being ſtraungers
from God, by original ſinne: are received into his fa-
mily, & congregation, wþ ful assurance, that although
this roote of ſinne, lie hidden in vs, yet to the elect
it ſhall not bee imputed: ſo the Supper declareth,
that God as a moſt prouident Father, doth not onlie
feed our bodies: but alſo ſpiritually nouriſh our
ſoules, with the graces & benefiſes of Iesuſ Chrift:
which, the Scripture calleth the eating of his fleſhe,
and diuinking of his bloude: neithere muſt wee in the
adminiſtration of theſe Sacramentes, followe mans
fanſie: but as Chrift himſelfe hath ordeined, ſo muſt
they bee Miniftred: and by ſuch as by ordinary voca-
tion, are thereunto called. Therefore, whosoeuer
reſerueth, and worſhippeth the Sacraments: or con-
trariwife,

trariwise, contemneth them, in chine, and place, procureth to himselfe damnation. The third marke of this Church, is Ecclesiasticall discipline, whiche standeth in admonition, and correction of faults: the small end whereof, is excommunication, by the consent of the Church, determined if the offendour be obnoxious. And besides this Ecclesiasticall discipline, I acknowledge to belong to this Church, a politike Magistrate, who ministreth to every man justice, defending the good, and punishing the euill: to whom wee must render hono^r, and obedience, in all things, which are not contrary to the woordes of God: and as Moses, Ezechias, Iosias, and other Godly rulers, purged the church of God, from superfluous, and idolatrous worships, so the defence of Christes church appertaineth to the Christian Magistrates, against al idolaters, and heretikes, as Papists, Anabaptists, with such like limmies of Antichrist, to roote out al doctrine of Diuels, & men: as the Mass, Purgatorie, *Limbus Patrum*, Praier to Sainctes, and for the Dead, free-will, Distinction of meates, apparel, and daies, Uowes of singel life, Presence at Idol-seruice, Mans merites, with such like, whiche draw vs from the society of Christes church: Wherein, onely standeth remission of sinnes, purchased by Christes blood, to al them that beleue, whether they be Iewes or Gentiles: & lead vs to vain confidence in creatures, & trust in our owne imaginacions. The punishment whereof, although God oftentimes differreth in this life: yet after the generall resurrection, when our bodies shal rise againe, to immortality, and be ioined to our soules, they shall bee damned to un-

The for-
giuenesse
of sinnes.

The resur-
rection of
the bodie.

quency.

And life
euerla-
sting.
Amen.

A conclusion, &c.

quenchable fire: and then we which haue forsaken all mans wisedome, to cleane vnto Christ, shall heare that ioyfull voice; Come, ye blessed of my Father, inherite the kingdome prepared for you, from the beginning of the world: and so wee shall goe trium- phing with him, in body, and soul, to remaine euerla- stingly in glory: where we shall see God, face, to face, and shal no more neede to instruct one another, for we shall knowe him from the highest, to the lowest: to whom with the Sonne, and the holy ghost, threec di- stinct persons, and one God, be al praise, honour, and glory, now, and for euer. So be it.

Amen.

A FORME OF PRAIER, FOR PRIVATE HOVSES, OR FAMILIES.

In the Morning thus.



Hol gracious God , and louing fa-
ther, wee hartily thanke thee, for all
thy louing kindnes, so abundantly
shewed towards vs ; for our electi-
on, creation, redemption, mercifull
vocation, iustification, sanctificatio-
n, continuall preseruation, and for that same assured, &
most comfortable hope , which thou hast giuen vs , of
our glorification, in the wylde to come. Wlee praise
thy gracions goodnes, for so mercifullly preseruing of
vs , this present night, & deliuering of vs , from all
dangers, bothe of soule & body: for that thou hast gran-
ted vs , so sweete and comfortable rest, and hast now
presentlie brought vs , to the beginning of this day.
And as thou hast safely preserued vs , vnto this pre-
sent houre , from all the daungers of this life : so we
beseech thee to continue this thy fauour towards vs ,
this day , and the whole course of our life. Suffer vs
not by the vaine allurementes of this wylde , to be
drawne awaie vnto sinne and wickednesse . Assit vs
with thy grace and holy spirit, that we spend not our
time vainely , or idly, but that wee may alwaies , bee
diligently exercised , in the duties of our calling , to
the benefit of our brethren, and discharge of our owne
consciences . Graunt that in all our consultations,
worues, and woakes, we may euer haue thee presene
before our eies.

In the Euening thus.

O Most gracious God, and louing father, we har-
tily thank thee, for all thy louing kindnesse, so
aboundantly shewed towardes vs; for our election,
creation, redemption, mercifull vocation, iustifica-
tion, sanctification, continuall preseruation, and for
that same assured, and most comfortable hope, which
thou hast givuen vs, of our glorification, in the world
to come. We do praise thy gracious goodnes, for so
mercifully preseruing of vs, this present day, and de-
livering of vs from all perils and daungers, both of
soule, and body: and giuing vs al things necessary for
this present life, as health, foode, apparell, and such
like. This gracious goodnes of thine, wee beseech
thee O Lord, to continue towardes vs for ever. And
heere we offer vp vnto thee, our selues, our soules, and
bodies, our liues, and all that wee haue, in assurance
that that can not perish, which is committed vnto thee.
Take vs into thine hands, & keepe vs this night, that
our bodies may sleepe, and our soules may watch for
the comming of thy son Christ, that so both our bodies
& soules may bee the moxe apte, and the better able
to serue thee in that estate and calling, wherein thou
hast thought good in thy great mercy, to place vs.

Then, Morning and Euening, as followeth.

We confesse and acknowledge, O most mer-
cifull Lord, that we are most miserable,
and wretched sinners, as well by the Originall cor-
ruption of our nature, as by the curse of our evill and
naughtie life, wee haue, and do daily transgresse and
breake thy most holly lawes, and commandements,
both in thought, woarde, and deet. By the meanes of
this

this same and corruption of ours, we do continuallie deserue most iust condemnation, and to bee for ever cast out of thy presence. Yet such is thy goodnes a- gaine towarde vs, that thou wouldest not suffer vs, thus in our sins to perish, but hast sent thine own dear son Iesus Christ, to take byon him, whatsoeuer is due to reconcile, and make vs at one with thee again. In him therefore, and through him, wee come vnto thee, beseeching thee for his sake, that we feeling the grieuousnes of our sinnes, & groning vnder the bur- den of them, may feele the release and ease of them, in that wee bee through thy holy Spirit assured, and stedfastlie doe beleue, that Christ hath borne the burden of them, euen for vs. Grant O Lorde, that wee, being assured heereof, in our consciences, may through thy holy Spirit, be renewed, in the inner man, to hate, detest, and abhore sinne, and to studie to live according to thy blessed wil, during our whole life.

We do not only pray for our selues, but also for al thy whole Church, especiallie such as be persecuted, for thy woode: graunt vnto them, that whether it be by death or life, they may glorifie thy name, vnto their lites ends. Be merciful to this Church of Eng- land and Ireland, we beseech thee good Lord, & pre- seure euerie part and member of the same, especially thy seruant E L I Z A B E T H our Queene. Grant her al such gifis, as be needful for so high a calling, to the aduaancement of thy glory, & the benefit of this com- mon wealth: to the establishing of a perfect gouerne- ment of thy Church, according to the prescript rule of thy blessed word, to the rooting out of al superstici- on, and relikes of Antichrist, and to the gouerning

Prayers.

of her subiectes in al peace, and tranquillity. Defend
her O Lord, from all conspiracies, treasons, and re-
bellions, and so work in the hearts of al her subiects,
that knowing her authority dooth come from thy
heauenly maiestie, they may with obedient hearts,
humbly obey her, in thee and for thee. Preserue the
whole counsell, and the Magistrates of the realme,
that beeing enlightened throught thy holy spirite, they
maie defend thy truch, supprese wickednes, & main-
taine equitie. Beholde all the Pastoures, and prea-
chers, of thy woord, blesse their labours, increase the
number of them, place ouer every Church a pain-
full watchman, remooue all idle lubbers, and con-
found the power of Antichrist, and turne the hearts
of the people, that they maie bee obedient, vnto thy
truch. Blesse the two Uniuersities, Oxford, & Cam-
bridge, and all the Studentes of the same, withall
Schooles of learning. Beholde all these that bee
afflicted with anie kinde of Trouble, that they maie
profite by thy correction, in newenes of life, thorough
Jesus Christ our Lord; in whose name, for these
mercies, and whatsoeuer else, thou knowest to bee
needfull, for vs, and for thy whole Church, wee pray
vnto thee, as hee himselfe hath taught vs, in his holie
worke, saying: O our father, and so forth. The Lord
blesse vs, and saue vs, the Lord make his face to shine
vpon vs, and be merciful vnto vs, the Lord turne his
fauorable countenaunce towardes vs, and grant vs
his peace. The grace of our Lord Jesus Christ, the
loue of God the Father, & the most comfortable fel-
lowship, of the holy Spirite, be with vs, preserue, &
keepe vs, this day, (or this night) & euermore Amen.



A praier before meate.

O sprecful, & heauynly Father, who giuest food to every living creature, and without whom, nothing can liue, blesse and sanctifie our meates and drynkes, whiche wee are nowe about to receive: that they may turne to the good nourishment of our bodies, whereunto thou hast appointed them, that we acknowledging thy gracious goodnes, in prouidinge so liberally for our bodies, may with cheefull harts, be lifted vp, earnestly to long after the foode of our soules, whereby we may bee fedde eternally, through Jesus Christ our Sauour. Amen. God sauе his Church, our Queene, and Realme, and send vs peace in Christ, Amen.

A thanks-giuing after meate.

O Heauenly father, for these thy benefits, where-
with thou hast now sufficiently fed our bodies,
we beseech thee to make vs thankfull. And as wee
feele the sweetnes of them, pleasant vnto our bodies:
so wee beseech thee good Lord, that the foode of our
soules, may bee as pleasaunt and comfortable vnto
our soules, and that we may with as carefull hearts,
prouide for the nourishment of our soules, as we are
carefull for our bodies: till it shall please thy Ma-
testy, to bring vs to the place, where wee shall never
hunger, nor thirst more, but liue eternallie, through
Jesus Christ our Sauour. Amen. God forgiue
vs our sins, increase our faith, & giue vs grace, to
bring forth the right frutes of faith, Amen.

A FORME OF THANKSGI
VING, AND PRAIER, TO BE
USED OF ALL GODLIE
CHRISTIANS, IN THEIR
FAMILIES.

thank-
giving.

For our ele-
ction.

For our cre-
ation.

For our re-
demption,
with an
amplifica-
tion, or de-
scription of
the same,



E most humbly thanke thee, O hea-
uenly father, for all thy loving kind-
nesses, so abondaunty shewed to-
wardes vs this day, (or this night)
and all the rest of our life hitherto: E
especiallie, for that it hath pleased
thee, of thy fetherly fauour, and infinite loue, before
wee had doone good or ill, in thy sight, and before the
beginning of the world, to write vs in the book of life,
and unchaungably to ordene, that we shold be thy
chidren, and vesseles prepared to honour, with the
rest of thy Saincts. And we thank thee for the great
worke of our creation, which as it is wonderfull in
it selfe, beeing first framed, according to thine owne
image, wisedome, holinesse, and immortality, so
doorth the excellency thereof, much more clearly ap-
peare, in that thou hast made, an infinite number of
other creatures, vpon the earth, in the heatiens above,
and in the waters beneath, far inferiour vnto vs, yea
continually day, and nigh, attending vpon vs, as our
seruaunts, and handmaids. But most especially, we
praise thy holy name, and euermore thanke thy ma-
tessy, for the abasing and manifesting of thine onely
begotten sonne in our poore and fraile nature, that
hee mighte in the same yeelde vnto thee, O fater, a
full & perfect obedience, for vs, such as in thy most

fult lawe, was required at our handes: and that by
 his most painful, and hellish sufferinges, anguishes,
 and horrois, both in soule and body, as well in death,
 as in life, wee might bee made free, from all those
 everlasting sorrowes, fears, and tormentes, desirued
 of vs, and prepared for al those, that doe not believe:
 even so was it thy good pleasure, O father, most merciful,
 that he, in the very substance of our nature,
 thorough that mighty power of his Godhead, should,
 not onely beare the incolerable weight of al our sins,
 together with all the punishments due for the same,
 but also ouercome staine, destroy the power of sinne
 in vs, and obteine for vs, a gloriouſ victory ouer
 sinne, the woylde, death, hell, and all enemies: yea,
 that he shoulde restore vnto vs, by the vertue and
 woorthinesse of that his obedience, al good thinges,
 which before were lost, thorough our folly, and dis-
 obedientie; and that in a more perfect estate than
 ever we had them, insomuch, as nowe, our strength
 our wisedome, our righteousnesse, our woorthinesse,
 our assayauice of thy fauour, our ioy, and felicite,
 resteth not in our selues, fraile creatures, but in
 him our onely, and Almighty Sauiour, who sitteth
 at the right hande, in glory, and power for
 euermore, that henceforth there shoulde bee no more
 sacrifice for staine, no other mediatour, to increase
 thy Majestye, no more deseruers, or purchasers of
 thy fauour for vs: but that all fleshe shoulde confess,
 that there is no other name vnder heauen, by which
 wee may bee saued, but onely the Lorde Iesus: and
 that whosoeuer reioiceth, might reioice in the Crosse
 of Christ. This mystery, O Lorde, is too high for vs.

wee cannot comprehend the fulnesse, the length, the
breadth, and the deepnes thereof perfectly: yea; al the
wisdome of man, is too grosse & blind, to perceiue any
part thereof perfectly: the very Angels doe alwaies
wonder at the same: and the diuell, & Antichrist with
al the princes of the world, haue labored vitterly to er-
-
our vo-
tion.
now in these daies, thou hast againe clearely reueiled
the same, by the preaching of thy word, and we heere
present, through the abundance of thy grace, haue seen
and felt the glorious power of the same.

An humble
and true
confession
against our
sins.

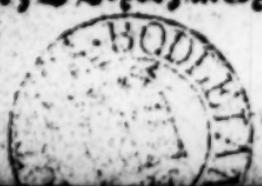
But such is our horriblie blindnesse, peruersnes,
vanity, and unthankfulnes, that we see it not clearly,
we beleue it not perfectly, nor weigh it sufficiently,
nor meditate thereon effectuallie: for wee should loue
thy Maiestie, for this famous woozke of our re-
demption, by Jesus Christ, with a most perfect loue,
without all comparison, and farre aboue all other
things in the world: whatsoeuer we loue, wee should
loue for thy sake, so that nothing should be more dear,
and ioiful vnto vs, than the setting forth of thy glory,
the praising of thy name, the furtheraunce of thy true
religion, &c. d prosperity of thy church; and nothing so
great a griefe as the contrary to any of these: but this
loue we find very cold in vs, for we long not earnestly,
to be in thy continual presence, we are very negligent,
& soon weary, in speaking vnto thy Maiestie by praier,
& in hearing of thy Maiestie speaking vnto vs, by the
ministry of the holy word; wee haue not a felicity, in
meditating of thy mercies, in declaring thy praises,
in commending thy wonderful works: yea, wee haue
oftentimes more pleasure, in beholding vanities, in
worldly

worldly matters, in idle and prophane exercyses, and
in the works of darkness: we are violent in revenging
our owne injuries, & in hating those that do hurt our
selues: but we are not so much as hartily grieved, at
those that offend thy maiestye by sin, & obscure thy glo-
ry, by corrupting of thy true religion. Our loue to-
wards our brethren, ought to be like the loue, where-
with thou hast loued vs, that is, pure, vncorrupted, ve-
hement, & everlasting: but we loue so for our own plea-
sures, and so for worldly respects, we are soon prouoked
to anger, we mislike long, we are hard to be reconciled,
we are not so dutiful to our Parens & governoys,
so kind to our frinds, so courteous to stragers, so cha-
ritable to those that are in necessary, as wee ought to
be. We shold be holy and pure, as thou art pure, be-
cause thou Lorde hast redeemed vs, from all vnpure-
nes, that wee shoulde continually offer vp unto thee,
our souls and bodies, as a pure, lively, and accepta-
ble sacrifice; and because we are thy temples, wherin
it please thee to dwel, by thy grace and holy spirite:
but we seele too too many rebellious motions, & cor-
rupt cogitations, such as wee are ashamed to speake
of, to any mortall man. Our minds shold be drawne
vp on high, with the loue and desire of heavenly & spi-
ritual things, because we are strangers here, and citi-
zens in heauen, for that we know the thinges that are
here below, to be vncertain, & transitory, as the flowy-
ng of the grasse, our selues frail & mortall, & the iories pre-
pared for vs, after this life, to be infinite, inestimable,
and everlasting: howbeit, wee spend a great part of
our time, in following after the thinges of this
worlde, in prouiding so for this lump of earth, our stu-
dies,

Prayer.
Our conuincions, are verie earthly
and carnall. Finally, we haue broken all thy laws,
and done vnto thee no good thing perfectly, we con-
fesse not alwaies effectually, that we are in thy pre-
sence, and that all thinges are open vnto thee, bee
they in respect of men never so secret. Wee depend
not constauntly vpon thy prouidence, wee rest not
with full concencion of minde, in thy good plea-
sure, wee haue not yet learned, wholie to resigne
our selues, our children, our friendes, and blessinges
which thou hast giuen vs, into thy handes, and to bee
contented without any murmuringe, or repining,
with that estate of life, wherein thou placest vs.
Wee are not carefull enough for those, whom thou
haue committed, to our especiall charge. Wee con-
tynge and abuse all thy good gifte: wee cannot re-
hearse the multitude of our offences: for wee are
guilty, wee are guilty, of infinite crimes which wee
remember not, nor never knewe, because of our ig-
norauice, and negligence. And althoough wee bee in
so ill a case, so vile of nature, so vido of goodnesse,
so ful of infirmitie, and so neare a thausande de-
structions: yet are wee not thoroughlie humbled
before thee, we doe not loath and lanse our sinnes
as we oughte to doe, wee flatter our selues, wee qua-
llie our faultes, wee inwardely mislike those, that
administre vs, we are slowe in reforming of our selues:
yea, which thou of al things most abhorrest, we are
soone blowne vp, with vaine glory, and made proud
of thy gifte, and of those good thinges, which thou of
thy goodness, workest in vs, and by vs.

Therefore, O Lorde, according to the mulc-

ture



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2 leaves

(Wanting about 6 leaves.)